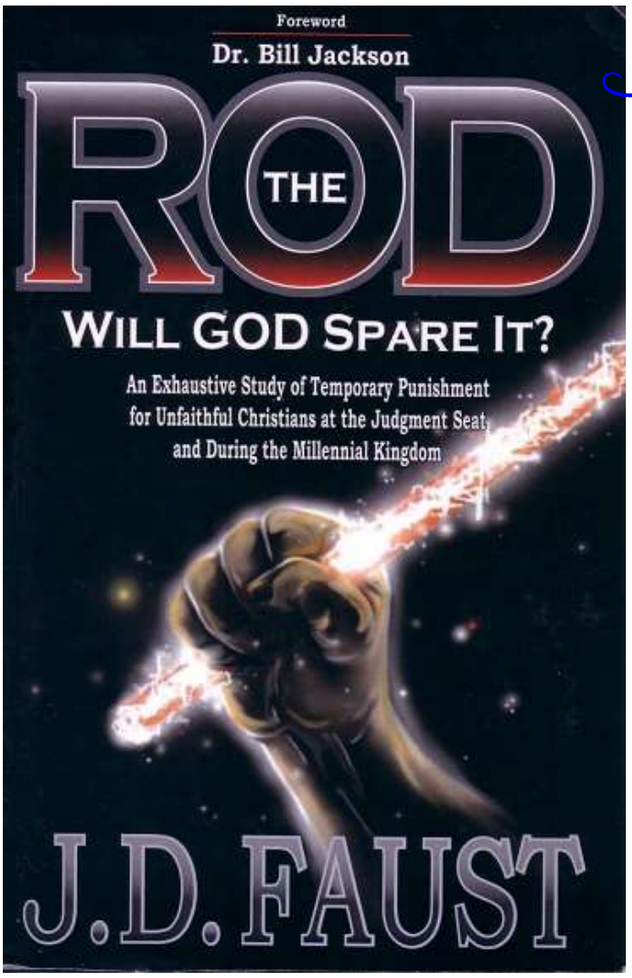
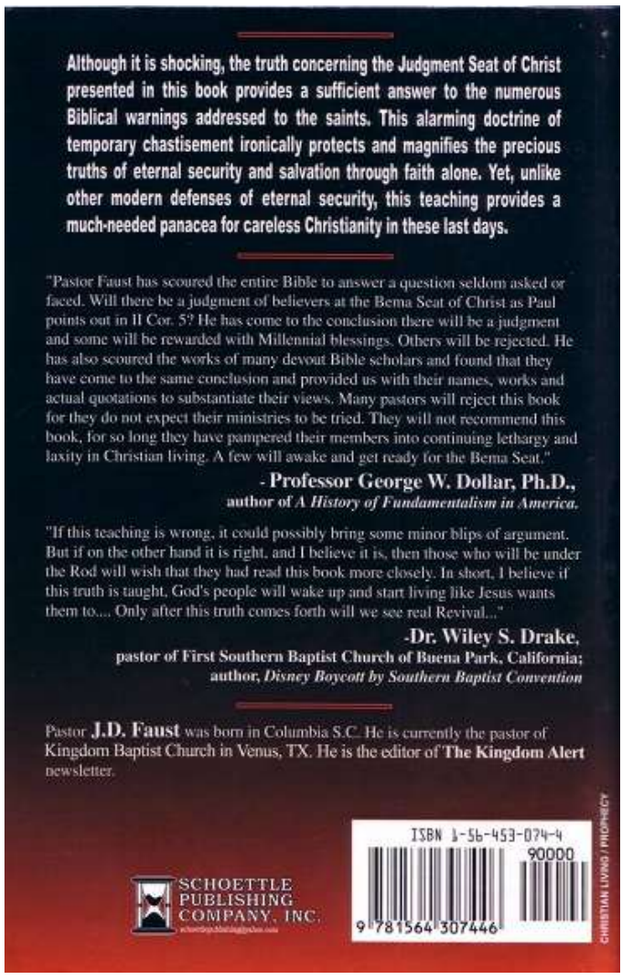


The Rod - Will God Spare It? BY J. D. FAUST



D. FAUST

and foreword by

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ABOUT THIS BOOK.

“Pastor Faust has scoured the entire Bible to answer a question seldom asked or faced. Will there be a judgment of believers at the Bema Seat of Christ as Paul points out in 2 Cor. Five? He has come to the conclusion there will be a judgment and some will be rewarded with millennial blessings. Others will be rejected. He has also scoured the works of many devout Bible scholars and found that they have come to the same conclusion and provided us with their names, works and actual quotations to substantiate their views. Many pastors will reject this book for they do not expect their ministries to be tried. They will not recommend the book, for so long they have pampered their members into continuing lethargy and laxity in Christian living. A few will awake and get ready for the Bema Seat.”

- Professor George W. Dollar, Ph.D., author of *A History of fundamentalism in America.*

"In this day and age I see many people who claim to be born again, washed in the blood, and serving Jesus spending a great deal of their time living the way they want to because, after all, they are 'once saved always saved' etc. I know that in its simple form the Bible says born again, and you cannot be unborn, therefore I know the Bible teaches the security of the believer. It just so happens that my Southern Baptist denomination believes in the security of the believer, and I am proud of them.

I know at this point many of my brothers and sisters will feel I have left the bus, but I agree with the teaching that Brother Faust has brought to the surface, after it was left in the dust. His book brings together what has been in the history of the church for years.

If this teaching is wrong, it could possibly bring some minor blips of argument. But if on the other hand it is right, and I believe it is, then those who will be under the Rod will wish that they had read this book more closely.

In short, I believe if this truth is taught, God's people will wake up and start living like Jesus wants them to live. I for one will do everything I can to apply this truth to my life, my ministry, and with anyone who will listen. I am reminded **when the people of old in Scripture were building great buildings, the Word pointed out that the Word of God had been lost in the dust. Only after this truth comes forth will we see real Revival**.

Praise God for a young man like Brother Faust, who has brought us back to the roots of the true teachings of the Bible, even if it runs against 'church' tradition. Notice the little c, real 'Church' history is what this book is pointing out to each of us. My conclusion after searching the Bible with this book in hand is, God will not spare the Rod, and to do so would be contrary to His Holy nature."

- Dr. Wiley S. Drake, pastor of First Southern Baptist Church of Buena Park, California; Author, Disney Boycott by Southern Baptist Convention; Vice President, Pastoral Congressional Prayer Conference; "A" Team leader, Presidential Prayer Team.

"Joey Faust has done a remarkable job of researching a crucial doctrine for the church-rewards and their loss. Too many believers have, unfortunately, never been taught that **[**eternal**]** **salvation is by grace, but that rewards are earned**. In this well researched book Joey reminds us of this doctrine and the pastors and theologians who have challenged believers throughout the centuries with these truths. **The truths of the judgment seat of Christ are often ignored, but in these pages we face the reality of rewards for winner believers and the loss for those who fail to live the Christian life**."

Pastor Robert Dean, Jr., ThM. M.A., Dallas Theological Seminary

"***The Rod: Will God Spare it?*** is not a fresh challenge to contemporary liberal theology, but a historical and Biblical approach to doctrine that is too often ignored. ***It is a fearful thing to fall into the hands of the living God*** has been torn from too many Bibles by Christians that refuse the truth. Yet the day is fast approaching [when] Christians will come face to face with the terror of the Lord. Today's Christianity tries to teach that all Christians will receive great reward just for the obedience of the cross. That reward belongs to the one that was obedient, the Lord Jesus Christ. If we come to Christ but go no further, we will stand in judgment before Him at the judgment seat of Christ. It clearly states that the white raiment given to the bride of Christ **is the righteousness of the saints - not the righteousness of Christ**. **Too many have been lured into complacency and even sleep by liberal theology and believe heresies that there is no coming judgment for the Christian**. Yet **judgment has always begun at the house of God**. Pastor Faust has presented a viewpoint well researched historically and supported with Scripture to show there is a coming judgment for **[**all**]** Christians. Each and every one that names the name of Christ would do well to take heed of what has been written in Pastor Faust's book and make themselves ready."

- John Melancon, ThM, Missionary to Cortez, Colorado

"Time does not permit the amount of study that it would require to agree to all of the conclusions of the book *The Rod.. Will God Spare it?* by Pastor Joey Faust. However this well written and meticulously researched book will no doubt become one of the most controversial works in this generation. If it does nothing else but to elevate the near forgotten doctrine of the Judgment Seat of Christ to a worldly church that has 'no fear of God before their eyes,' then it no doubt will serve an important purpose."

- Dr. Greg Dixon, Pastor Emeritus Indianapolis Baptist Temple

"Joey Faust clearly lays out Biblical truths which are so vital for an overcoming Christian life but which are not being taught in churches today. As a result, people wrongly believe that these truths have never been taught in the church. Faust not only lets the Bible speak for itself, but through an incredible amount of research, he also substantiates that these truths have been held and taught throughout church history. The research in this book is without equal and an invaluable tool for setting the record straight so that Christians will not be walking blindly into the judgment seat of Christ."{1}

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[1] Baptist people have too often been guilty of the same kind of behavior/thinking as God's other elect nation - the Jews - Pride and tradition elevated above the commandments of God (Mark 7) -They will find His punishment like the Jews have and suffer great ignominy like the Jews have- and like the Jews ask God to choose someone else and like Israel - the remnant will be glorified. When God builds - He finishes.

"If so be that being clothed we shall not be found naked....Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences....For as many of you as have been baptised into Christ have put on Christ....(not the putting away of the filth of the flesh, but the answer of a good conscience toward God,)...And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless....Hold thy peace at the presence of the Lord GOD: for

- Pastor Donald W. Gilmour III, ThM., Dallas Theological Seminary

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FOREWORD.

Before we get into the meat of this study, it is interesting to note that Charles H. Spurgeon had kind things to say about Robert Govett, whom Joey Faust often quotes. While not making any public defence of kingdom-accountability, he felt that Robert Govett's teaching "will be more appreciated by future generations than by this frivolous age." It is hard to define the present age as being less frivolous than Victorian England but even in these days the Holy Spirit is moving among God's people to have a serious re-think about some Bible warnings that have not been popular.

The Rod: Will God Spare it? was not written to win a popularity contest. Absorbing the truths written will often cause a ripping away of old ideas which have become iron-clad interpretations of scripture. It is my prayer that a serious study of this book will help many Christians to fully understand that rewards for some [regenerate believers] means loss of rewards for others, and the result will be more overcoming Christian lives in this needy century.

I trust there will be those who are spiritual enough to desire the truth, **astute enough to grasp the truth and brave enough to proclaim the truth**. **Teachers must be warned**, however, that these truths require a great deal of foundational teaching to be done so that Christians will be able to understand what Pastor Faust is saying.

One early criticism I received was that accountability teaching uses the same Scriptures and tactics as do those who do not believe in eternal security. For this reason, I am glad that throughout the book, and especially in the early chapters, **the truth of justification [by faith] and eternal life based only on the merit of Jesus Christ is emphasized**.

Another brother thought the teaching sounded like Roman Catholic Purgatory, but Pastor Faust has dealt with this problem thoroughly.

Almost every Christian has some idea of the fact that he will appear before the Judgment Seat of Christ to receive rewards. Few Christians realize that "wood, hay and stubble" Christians **will not only lose a reward, they may lose the glorious inheritance of millennial reign with Christ**. Pastor Faust introduces much scripture concerning this, and the

---

the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests. {bid: Heb. sanctified, or, prepared} And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.... For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" - 2 Cor. 5:3, 11; Gal. 3:27; 1 Peter 3:21; Matt. 22:11-12; Zeph. 1:7-8; 1 Peter 4:17; Ezk. 9:6.

The Lord Jesus Christ will judge His people first and only them before His glorious 1000 yr. reign with them. They are those the Father will have given Him - elect out of His great family of believers - some will be lost (like Judas) and suffer up to 1000 yrs. of shame and hell but finally brought out "yet so as by fire" to stand at the Great White Throne with all the dead to be judged and shown in the book of life their names.

book abounds in quotes from outstanding men of God. Many Fundamental Bible teachers of the nineteenth and early twentieth century taught this.

It will no doubt be that some will shudder when they think of how dreadful the punishment might be because they have been taught that all the warning passages of the New Testament apply only to unbelievers. They have, for instance, thought that the ten talent servant and the five talent servant were both Christians, but the one talent servant must be an unbeliever because of his punishment. The Judgment Seat of Christ is coupled with "the terror of the Lord" in Second Corinthians 5, **even though Scofield has helped us to classify the Hebrews 6 partakers (Gr: associates) of the Holy Ghost as unbelievers because "their end is to be burned.**"

Few studies have been able to accept such a Biblically-mandated punishment and still maintain the essential doctrine of the security of the believer. Pastor Faust presents a solution, which may not be popular or ear-tickling, **but is thoroughly grounded in Bible truth.**

21st century Christianity should be thankful that God has raised up a man to write of these things. You may not be able to grasp or believe all that is written, immediately, but you are asked to act like true Bereans, and search the Scriptures to see if these things be so.

Having heard these truths, you will be accosted by them at the Bema Judgment Seat (Luke 12:47). May we all be true overcomers and partake of the pure joy that will come to us and to our Saviour when He says, "Well done, thou good and faithful servant."

- Dr. Bill Jackson, Founder and Director of Christians Evangelizing Catholics

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[Page 1]

Chapter 1 The Accountability Awakening.

"The native magnitude of this [kingdom-accountability] truth must **speedily redeem it from all obscurity** ... This doctrine so potently contends against the selfishness and laxity of believers in this latter day, that no one who considers the matter can expect that its career will be otherwise than stormy ... those who have the single eye will perceive its amplitude of evidence, and embrace it, in spite of the solemn awe of God which it produces, and the depth of our own **personal responsibility** which it discloses."*

* Robert Govett, *Entrance Into The Kingdom* (Norwich: Fletcher and Sons, 1867; reprint, Hayesville: Schoettle, 2001), second Preface.

- Robert Govett (1813-1902)

"... a host of living expositors of Scripture [are embracing kingdom-accountability truth], **a host which is increasing all the time**."*

* D.M. Panton, *The Dawn* (London: Thynne & Co. LTD., July 1947).

- William P. Clark (1864-1953)

"We are glad to be counted amongst the **rapidly growing number of writers** who are doing pioneer work in teaching the Scriptural, searching message of a deeper **Personal Responsibility ... Forever suppressed these truths will not** [Page 2] **be - The Holy Ghost is pressing them even now upon believers everywhere.**"*

* W.F. Roadhouse, *Seeing The Revelation* (Toronto: The Overcomer Publishers, 1936),15-16.

- W.F. Roadhouse (1875-1951)

"[Christians are] **slowly waking** to the immense importance of **responsibility truth.*** It is tragic how many evangelicals abhor responsibility truth. ... What will such evangelicals feel when they discover the truth at the Judgment Seat of Christ?"**

* D.M. Panton, *The Dawn* (September 1947).

** D.M. Panton, *The Dawn* (March 1949).

- D.M. Panton (1870-1955)

The writers of the above quotes were premillennial fundamentalists who were strong defenders of eternal security. These men also preached that disobedient Christians (who do not repent before they die) will be briefly punished at the judgment seat and then excluded from Christ's future one-thousand year kingdom. This book will document that multitudes of other fundamental Christian leaders throughout history embraced the same teaching. These men were glad to see the powerful, motivating fires of this ***accountability truth*** beginning to glow among the saints. Yet, these fires were later largely extinguished; the consequences have been devastating. This precious accountability truth must be restored!

Believers who lack the full truth concerning their promises and warnings are in constant danger of becoming spiritually anaemic. The Bible teaches that Noah ***moved with fear*** when he heard the holy warning about the impending flood (Hebrews 11:7). Saints in this perilous age also need the Lord's warnings to keep them running in holiness:

"The denial of these solemn truths **paralyses and destroys some of the most powerful stimulants God has supplied** ... it empties of all horror the dread [Page 3] warnings to the backslider, and leaves him, if it does not put him, in a drugged sleep; and **it drives privilege over the precipice of responsibility**. ..."*

* D.M. Panton, *The Judgment Seat Of Christ* (London: Chas. J. Thynne & Jarvis; reprint, Hayesville, N.C: Schoettle, 1984), 77.

- D.M. Panton (1870-1955)

The Bible exhorts Christians to ***race*** for the prize of reigning with Jesus in His future kingdom:

1 Corinthians 9:24-27 Know ye not that they which run in a race run all, but one **receiveth the prize? So run, that ye may obtain.** And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible **crown;** but we an incorruptible. I therefore so run...But I keep under my body, and bring it into subjection: **lest that by**

any means, when I have preached to others, I myself should be a CASTAWAY.

The context of this Bible passage is winning a crown at the ***judgment seat***. What does it mean to be a "castaway" at the future judgment seat? Paul is certainly not worried about losing salvation in ***eternity***. However, many advocates of the Biblical doctrine of eternal security do not interpret such warnings in their fullness. Paul is striving to have a place in the future ***kingdom of God***. This millennial (i.e. 1000 year) kingdom is a ***prize*** for suffering against sin, the world and the Devil:

2 Timothy 2:12 **If we suffer,** we shall also **reign with him:** if we deny him, he also will deny us:

Philippians 3:14 I press toward the mark for **the prize** of the high calling of God in Christ Jesus.

2 Thessalonians 1:5 **...** that ye **may be counted worthy of the kingdom of God,** for which ye also suffer:

Matthew 6:33 But **seek ye first the kingdom of God** **...**

Colossians 3:23-25 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the **reward of the inheritance**: for ye serve the Lord Christ. But he that doeth wrong shall **receive for the wrong** which he hath done: and there is no respect of persons.

Galatians 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which 1 tell you before, as 1 have also told you in time past, that they which do such things shall not **inherit the kingdom of God.**

The above Scriptures reveal that the future millennial kingdom is a reward for faithfulness. All Christians will spend eternity with God. This is the inheritance that every child of God will enjoy. Yet, the millennial reign is a ***double portion***. It is the inheritance ***that firstborn sons*** will receive (Deuteronomy 21:15-17, Romans 8:29; Hebrews 12:23). This privileged position is only granted to those who suffer with Christ against sin and the world (Romans 8:17, Acts 14:22; 2Thessalonians 1:5, etc.).

Christians who will not seek the prize of the kingdom will be held accountable for their negligence. While their brethren are enjoying a double portion of glory, the disobedient Christians ***will receive for the wrong*** which they have done (Colossians 3:25). Unfortunately, many modem Christians increasingly disparage the whole idea of such accountability. They have been seduced by the

blind world of humanism through the influence of agnostics, liberals and psychologists that continually drink from the cesspool of unbelief. Einstein once stated that he could not understand how there could possibly be a God who would reward or punish his subjects!* John S. Spong (a liberal Episcopal Bishop) likewise presumptuously mocks the teaching that God the Father will judge His saints. To Spong, the Biblical doctrine [Page 5] of God keeping records in order to reward or punish on a future judgment day is similar to "Santa Claus."**

* Peter A. Bucky and Alien G. Weakland, *The Private Albert Einstein* (Kansas City: Andrews McMeel Publishing, 1992), 85-87.

** John Shelby Spong, *Rescuing the Bible from Fundamentalism* (San Francisco: HarperSanFrancisco, 1991), 14.

God is not influenced by such humanism. In true love, He will certainly reward and punish ***His [redeemed] children*** according to their deserts:

Proverbs 13:24 He that **spareth his rod** hateth his son: but he that **loveth** him chasteneth him betimes.

Hebrews 12:6 For **whom the Lord loveth he chasteneth...**

Revelation 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

This chapter is only an introduction to the ***accountability truth*** taught in the Bible. Many objections are answered in detail in future chapters. This truth runs deeper than many realize. Our rebellious emotions will clamour against it. To grow in understanding concerning this motivating truth, we must diligently thirst for everything that God has to teach us concerning it:

Proverbs 2:3, 5 Yea, if thou **criest after** knowledge, and liftest up thy voice for understanding;...**THEN shalt thou understand THE FEAR OF THE LORD**...

Many will not understand the deep truth concerning ***the fear of the Lord*** because they do not desire to know it! Instead of diligently seeking the sobering accountability truths abundantly revealed in Scripture, many Christians actually flee them. In the 1920's, William Powell Clark (Resident Magistrate) identified one reason for this increasing rebellion among God's children:

[Page 6]

"The real reason underlying the refusal of some dear children of God to accept belief in the punishment of unfruitful believers - not eternal, but during the Millennial reign of Christ - is an inadequate sense of the Justice of God. Acceptance of the belief in the temporary punishment of such

Christians during the Millennial reign safeguards the eternal merits of Christ's atonement on the cross, and at the same time, preserves the absolute Justice of God."*

* D.M. Panton, *The Dawn* (Dec. 15, 1925).

Awake in the Dark.

"**As for the black time to be expected** ... God grant we may be of the number of those that suffer, that ... **we may be raised and reign with Christ at his coming**."*

* *The Works* Of *The Pious And Profoundly-Learned Joseph Mede* (London: Printed by Roger Norton, 1672), 765.

- William Twiss (1575-1649)

"God shake us up. **When Revival comes** we shall see this [kingdom-accountability] truth again!"*

* W.F. Roadhouse, *Seeing The Revelation* (Toronto: The Overcomer Publishers, 1936), 231.

- W. F. Roadhouse (1875-1951)

Many Christians throughout history expected a revival of accountability truth in the last days. The world is growing increasingly hostile toward Biblical Christianity. Earlier writers knew that these accountability truths would be beneficial in helping a remnant of God's seeking people to face the temptations that will surely increase as the days grow darker (2 Timothy 3:13):

"...the millennial crown and the first resurrection are a **REWARD** - the reward of suffering for and with Christ; as I have just said, a special glory and special hope over and above the redemption hope and glory, **designed to comfort and support believers under persecution: a need and use which I have little doubt the church will before long be called on collectively to experience.** ..."*

- William Burgh (1800-1866)

* William Burgh, *The Apocalypse Unfulfilled* (Dublin: Richard M. Tims, 1833), 225.

"The throne for the overcomers! Is it possible? Are they to share the throne of the Son of God? We can see now why, as we pass through **the closing days of the age,** there must be such terrible conflict, and why the prince of darkness will challenge every child of God who wants to 'overcome'. ... What is in the balance, therefore, for every believer in the present warfare with Satan, **which must intensify as the age closes,** is the **millennial crown and throne**. ..."*

* Jessie Penn-Lewis, *The Overcomer* (Oct. 1934).

- Jessie Penn-Lewis (1861-1927)

"Only now is this royal [accountability] truth emerging, **and general coming persecution is likely to prove its powerful forcing-bed, for believers will see the Coming Age more clearly when they have lost this**."*

* D.M. Panton, *The Dawn,* vol. 11,(1934-35).

- D.M. Panton (1870-1955)

"Now, I do believe, there never was a time that this doctrine (the connection between reigning and suffering) would bear less to be overlooked, or required more to be brought forward. ..."*

* Robert Daly, *Letters And Papers Of The Late Viscountess Powerscourt* (London: G. Morrish), 144.

- Theodosia Powerscourt (1800-1836)

"...**The expectation of a Millennium may then be the belief to which they will fly for refuge against the violence of the storm which assails them; and which will serve as an anchor, sure and steadfast to buoy upon and confirm their souls.** Whatsoever tends to weaken their confidence in this belief so far weakens and impairs the passive resources of the Church **in the days of the great apostasy** when she will want every resource that she can command."*

* Edward Greswell, "The Millennium And Eternal Life," *The Dawn* (Sept. 1932).

- Edward Greswell (1797-1869)

The truth concerning the future kingdom as a reward according to works will certainly revive in the tribulation period (Matthew 24:14). However, as we continue to see an increase in stage-setting and preliminary signs in these last days before the tribulation period, it is reasonable to expect that this [Page 8] kingdom-accountability truth will also begin to be revived before the rapture.

The renowned Baptist preacher Charles Spurgeon (1834-1892) also (though indirectly) predicted a revival of kingdom-accountability truth in latter times. Robert Govett (1813-1901) was one of the foremost defenders of this motivating, sobering truth in the days of Spurgeon. In response to the ***Downgrade Controversy***, Spurgeon signed a premillennial doctrinal statement with men who shared many of Govett's accountability views (i.e. G.D. Hooper, Fuller Gooch). Govett stood boldly for the precious truth of eternal security; yet he refused to water-down the Biblical warnings to disobedient Christians. He publicly defended his views in books and periodical debates, causing quite a stir. In regard to Govett's writings, C.H. Spurgeon predicted:

"We only express our heart when we say that we venerate and admire this author and preacher, **whose works** will be **more appreciated by future generations** than by this frivolous age."*

* Charles Spurgeon, *The Sword and the Trowel* (London: Passmore & Alabaster, 1883), 512.

On another occasion, he predicted:

"The day will come when the idols of the hour will perish, and **the writings of such a man as R. Govett** will be **prized as the much fine gold**."*

* Charles Spurgeon, *The Sword and the Trowel* (1881), 480.

Such a day has arrived! The accountability truths that Govett stood for (and so many other premillennial fundamentalists such as Pember, Panton, Craig, Tilney, Nee, etc.) **are presently being *revived* in varying degrees throughout fundamentalist and conservative evangelical circles**. The rotten fruit of rebellion (that fully manifested itself in the 1950's and 60's) has ironically [Page 9] triggered a refreshing counter-reaction among a remnant of God's people! We desperately need to get back to the full ***teaching*** concerning the judgment seat of Christ.

The words of Ernest Baker are a fitting conclusion to this introductory chapter. Baker (b. 1869) is best known for his book, ***The Revivals of the Bible*** (1906). It is called the most comprehensive book ever written on the revivals in the Bible.* Baker was a Baptist pastor in Cape Town, South Africa. He was the editor of *The Midnight Cry* and *The South African Baptist.* He writes:

* See **http://www.revival-library.org/catalogues/biblical/baker/**

"How does Revival come? It comes in many ways. But one way I want to especially emphasize: And that is, that it comes by Truth that is preached with freshness ... whenever any new truth comes to light, or is recovered ... it displaces no truth. ... What I want to get at is this: Is there any truth not yet grasped, but yet plainly taught in God's Word, that, if fearlessly and plainly preached, would bring quickening to the children of God, and set them on fire with a new zeal? I believe there is. ... **The truth awaiting to be taught, and which will set God's people on fire, is that the Prize of our High Calling is a Share in the Millennial Reign with the Lord Jesus**. ... This new light broke on me some three and a half years ago. I began to preach it with both lip and pen. **But I found that**

many very good people and good workers were not prepared to hear ... that [our Lord] would for a time exclude a believer from a share in the Millennial glory, was something that should never be said. The opposition I encountered made me go quietly for a time. But I have been digging and digging into the Word, and I now know where I am, and am praying that **never again may I allow the testimony of the Word to be quenched in me. This truth is possessing and kindling me, and the conviction is growing that if this is fearlessly taught it will prove the truth that will stir believers out of their ease and smugness**. ... Those who came out of Egypt with Moses came out by faith. ...'But with many of them God was not well pleased'. … God sware that they should not enter into His rest. They were excluded from Canaan ... **this is the danger facing the unfaithful believer; exclusion from God's rest, God's Canaan, the Millennial earth,** the reign of 1,000 years."*

* Ernest Baker, "A Gripping Truth For Today," *The Dawn* (April 1925).

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May the Holy Spirit grant the seeking reader greater understanding concerning the ***fear of the Lord*** (Proverbs 2:5) and the ***word of the kingdom*** (Matthew 13:19-20)!

* * *

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Chapter 2 The Foundation.

"The sinner's ***legal*** position must be set right before his ***moral*** position can be touched. ... The judicial must precede the moral ... the question of pardon must be settled before we proceed to others ... first peace, then holiness; **peace as the FOUNDATION of holiness,** even in the case of the chief of sinners."*

* Horatius Bonar, *God's Way Of Holiness* (Chicago: The Moody Press), 34-35.

- Horatius Bonar (1808-1889)

"Was not the holiness of the first Protestants eminent and shining? and yet they generally put **assurance in the definition of their faith.**"*

* Robert Traill, the younger, *A Vindication Of The Protestant Doctrine Of Justification* (1692).

- Robert Traill (1642-1716)

"...the Lord revealeth only to them the righteousness of himself given freely to the soul; if men have revealed to them some work of righteousness in themselves, as love to the brethren and the like, and

hereupon they come to be assured they are in a good estate: this is not the **assurance of faith,** for faith has **CHRIST** revealed for the object. ..."*
- John Wheelwright (1592-1679)

* John Wheelwright, "A Sermon Preached At Boston In New England ... 1636," *The Historical Magazine* (April 1867).

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To fully grasp the motivating truth of ***reward according to works***, the underlying Gospel of salvation must be clearly understood. Jesus Christ is the ***foundation***. All who receive Him through faith will be saved in eternity:

John 1:12 But as many as **received him,** to them gave he power to become the sons of God, even to them that believe on his name:

1 Corinthians 3:11 For other **foundation** can no man lay than that is laid, which is **Jesus Christ.**

14 If any man's work abide which he hath **built thereupon,** he shall receive a reward.

The old hymn says it well:

"...I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ the Solid Rock I stand,
All other ground is sinking sand."

Any teaching that confuses the superstructure with the foundation is erroneous. It is Legalism. True Legalism is seeking to gain [**eternal**] salvation assurance from good deeds instead of from trusting fully in Jesus Christ and His finished work on the Cross (John 19:30, 1 Corinthians 3:11).

The Antinomian Controversy.

Legalists apply all the warnings in the Bible that are addressed to Christians to false Christians. They are ironically Antinomians (in a bad sense of the term) in regard to the judgment seat of Christ (i.e. they do not believe in literal, temporary punishment of believers at the judgment seat). Yet, they must then live their whole lives in fear of one day proving to be only one of these false professors. The warnings to Christians concern sins that many Christians [wilfully] commit. The Legalist must therefore attempt to define how ***long*** a Christian can commit such sins (contrary to [Page 13] the warnings). Assurance is easily compromised in such a system. It actually becomes logically impossible. This dreadful yoke of the Legalists is derived from the fact that they interpret such warnings as referring to absolute ***eternal*** damnation. Since

true Christians cannot lose [initial] salvation (John 6:39, 1 Corinthians 3:15), most Legalists are logically forced by their system of interpretation to apply such warnings to false professors. Yet, this error removes the crucial "helmet of salvation" (i.e. [eternal] salvation assurance) from the head of Christian soldiers (Ephesians 6:17).

To better understand modem Legalism, let us travel to an earlier age and examine a controversy that once raged in New England. In seventeenth century New England, words such as "Antinomian" (i.e. one that is against the law) and "Anabaptist" were used as insults; to be branded with such titles was enough to bring condemnation before the magistrates. Persecuted Christians in those days refused both titles. Those unjustly labelled Antinomians argued that they did not deny a place for good works. Those called Anabaptists denied they were really "re-baptizing" anyone since they did not regard infant sprinkling as a true baptism. These early Christians, leaving all for a new land and a new life free from persecution, often experienced fining, whipping and banishment in the New World. In those days, banishment to the wilderness often meant death.

In 1638, John Wheelwright (a fiery, premillennial preacher who founded Exeter, New Hampshire) was banished to the wilderness for his strong preaching against Legalists in the early Boston colony. He was the brother-in-law of Anne Hutchinson. She was also, shortly thereafter, banished for contending for his views. Wheelwright was accused of Antinomianism for teaching that a person should look only to what Christ has done on the Cross for his assurance of [eternal] salvation and not to his works or fruit. Yet, he also preached holiness:

"...let us have a care that we do show ourselves holy in all manner of good conversation ... both in private and in public, and in all our carriages and conversations, let us have a care to endeavour to be holy as the Lord is ... let us have a care that **we give not occasion to others to say we are libertines, or Antinomians**. …"*

* Ibid.

Wheelwright taught that disobedience in the Christian life could result in a temporary loss of privilege and fellowship with the Lord:

"...Christ cannot be wholly taken away from us, yet may be taken away in some degree, therefore let us have a care to keep the Lord Jesus Christ ... **we must all appear before the Judgment Seat of Christ**."*

* Ibid.

In spite of his strong preaching on holiness and accountability, Wheelwright was wrongly accused of encouraging lasciviousness by his free grace doctrine.

Nevertheless, in his persecution, Wheelwright was in good company! Roger Williams (who boldly contended for freedom of conscience) was banished by these same Puritans two years earlier. (Anne Hutchinson's sister converted Williams to Baptist beliefs.) John Clarke (1609-1676) associated himself with Wheelwright and the Hutchinsons upon his arrival in New England in 1637.* A physician by trade, he was also a pre-millennialist and a great defender of religious liberty. Many hold Clarke to be "the father of American Baptists." When Anne Hutchinson was banished, Clarke led her persecuted party into the wilderness in search of a home where liberty of conscience could be exercised.** In 1639, they founded Newport, Rhode Island. Clarke [Page 15] became the minister of its first Baptist church. He was later arrested and fined for his beliefs in 1651 when visiting Massachusetts again. His friend, Obediah Holmes, was whipped unmercifully with a whip of three cords. In this bloody scourging, Holmes conducted himself so valiantly and meekly that some spectators ran up to congratulate him to the dismay of the authorities! Holmes testified before his persecutor:

* John Clarke, "Ill-Newes From New England," in *Colonial Baptists*, ed. Edwin S. Gaustad (New York: Arno Press, 1980), 23.

** Selma R. Williams, Divine Rebel (New York: Holt, Rinehart and Winston, 1981)187. See also, The New Schaff-Herzog Encyclopedia, Vol.III (New York: Funk and Wagnalls, 1909), 127.

"Sir, I acknowledge only free grace..."*

* John Clarke, "Ill-Newes From New England," in Colonial Baptists, ed. Edwin S. Gaustad, 53.

It can be seen from this brief history alone that Legalism and religious persecution indeed often go hand in hand as the Bible teaches (Galatians 4:29).

After John Clarke fled into the wilderness with the banished so-called "Antinomians," he later warned the Puritans that they would have to stand before Christ and receive judgment from Him for

daring to persecute their fellow servants. Based on Clarke's words, there is no way one could have justly accused him of true Antinomianism. Like Wheelwright, he taught ***reward*** according to works:

"In the third place is declared the exceeding great countenance, and rich reward which this Lord will bestow upon a faithful servant that hath thus improved his Talent, when he shall have received the Kingdom, and shall return the rich reward appears in these, Enter in the joy of thy Lord, or have authority (in my Kingdom) over ten cities ... I testify that no servant of Christ Jesus hath any liberty, much less authority, from his Lord, to smite his fellow-servant ... That no servant hath such authority from his Lord to smite his fellows, doth plainly appear in that Parable Matt. 18:34, where it is said, The Lord was so wroth that he will have that wicked servant delivered to the tormentors, that did take his fellow by the throat; and him that fell to smiting his fellows in his Lord's absence, Matt. 24:51, it is said, The Lord shall come upon, in a day when he looked not for him, and in an hour that he is not aware [Page 16] of, and shall cut him asunder, and appoint him his portion with the hypocrites, where shall be weeping and gnashing of teeth."*

* John Clarke, "Ill-Newes From New England," in *Colonial Baptists,* ed. Edwin S. Gaustad, 95-97.

One rarely hears such strong preaching to Christians in modern pulpits!

Centuries before these Baptists and separatists were persecuted, the great apostle Paul was likewise unjustly accused and slandered by his enemies:

Romans 3:8 And not rather, **(as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come?** whose damnation is just.

Paul was accused of teaching Antinomianism. In regard to the good news of salvation in eternity by grace, it appears that the old words quoted by Traill (1642-1716) are ever true:

"... the fire is kindled. So that it is come to that, as Mr. Christopher Fowler said, 'that **he that will not be Antichristian must be called an Antinomian.**'"*

* Robert Traill, the younger, *A Vindication Of The Protestant Doctrine Of Justification* (1692).

Paul met his accusers head-on without diminishing or perverting the freeness of eternal salvation. He preached grace ***and*** accountability:

Romans 6:1, 15 What shall we say then? Shall we continue in sin, that grace may abound?...What then? shall we sin, because we are not under the law, but under grace? **God forbid**.

In regard to these inspired words of the apostle Paul, Robert Govett (1813-1901) observes:

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"The doctrine of justification, not by our own good works, but by the righteousness of another in full perfection made over to us in grace, at once suggests the objection, 'But that opens the door to all sorts of sin!' The objection was made in Paul's day; it is made in ours. That shows that, in the doctrine of faith, we have a true view of what Paul himself held and taught."*

* Robert Govett, *Govett On Romans* (London: 1891; reprint, Miami Springs: Conley & Schoettle, 1981), 179-180.

Paul did not condone lawlessness. He preached strongly against walking in sin after salvation:

Titus 3:8 This is a faithful saying, and these things I will that thou affirm constantly, **that they which have believed in God might be careful to maintain good works.** These things are good and profitable unto men.

However, instead of diminishing the freeness of salvation (and compromising assurance) in an attempt to discourage Christians from a life of disobedience, Paul preached the full truth concerning ***reward according to works***:

Colossians 3:23-25 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye **shall receive the reward of the inheritance:** for ye serve the Lord Christ. But **he that doeth wrong shall receive for the wrong which he hath done:** and there is no respect of persons.

Although disobedient believers (who do not repent) can experience punishment and loss, the foundation of eternal salvation remains secure (1 Corinthians 3:12-15):

How firm a FOUNDATION, Ye saints of the Lord,
Is laid for your faith In His excellent Word!

- Author Unknown

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Chapter 3 Two Historic Errors.

"The two schools of thought [Calvinism and Arminianism], both composed of deeply spiritual saints, has run riot for many years. Each school is antagonistic to the other; each claims to found its contentions on

Scripture ... Frankly, we feel that both schools have failed to catch the Holy Spirit's message…"*

* Neighbour, *If They Shall Fall Away* (Cleveland: Union Gospel Press, 1940's; reprint, Miami Springs: Conley & Schoettle, 1984), Introduction

- R. E. Neighbour (1872-1945)

"It has surely been a lamentably successful wile of the enemy of truth to persuade Christians to hurl these classes of passages at one another from opposing camps, instead of them being seen as complementary and in full harmony with the facts concerning both God and man."*

**The Dawn* (August 1944), 677

- G.H. Lang (1874-1958)

"The fact is that only when opposing Scriptures have been joined and balanced do we find the truth…"*

* *The Dawn* (August 1944), 677.

- D.M. Panton (1870-1955)

Many wrongly interpret the many warnings to Christians in the Bible to teach that God's true children can ultimately lose salvation in eternity. This view has traditionally been referred to as ***Arminianism***. To counter this claim, many attempt to argue that the warnings are not ***really*** addressed to ***true*** Christians. This is the doctrine usually taught by the ***Hyper-Calvinist*** or ***Reformed*** advocates.

Unfortunately, both views miss the mark. The first view raises the entire foundation and makes [**eternal**] salvation dependent on works. It obscures the salvation message for the lost and steals precious salvation assurance from multitudes of those already born again. The second view is forced to likewise turn [this] salvation into a mere ***hope***. Under this system, salvation assurance is obtained ultimately only through endlessly attempting to somehow prove through works that one is saved. According to this view, if a person is ***continuing in sin***, he is not a real Christian. Ironically, since there is no objective standard for what ***continuing in sin*** absolutely means (i.e. exactly how long), this often results in a certain degree of lawlessness, leaving professed Christians without accountability and without anything to really fear (Jude 1:4)! The truly humble will doubt they have enough fruit to qualify; the prideful will be inclined to rest self-assured (Luke 18:12; Romans 10:3).

Standing between these two extremes is found the sublime truth that is able to unify ***all*** the Scriptures addressed to Christians. When rightly interpreted in the light of this truth, the warning passages to the saints are seen to be ***parental*** in nature. God is simply warning His ***children*** about the bitter rod of discipline that they are in danger of receiving if they do not behave and do as He commands. The fact that these warnings might appear to be extreme is no argument against their application to real Christians. There is a considerable margin between actually losing salvation and not being punished at all. Therefore, there is plenty [Page 21] of room to apply the warnings at face value without teaching a loss of eternal salvation.

There have been many Calvinists and Arminians who have momentarily caught glimpses of the truth in the middle of the two extremes. Ironically, James Arminius himself (of whom conditional security is named) almost stumbled onto the truth. He wrote:

"I here openly and ingenuously affirm, I never taught that a true believer can, either totally or finally fall away from the faith, and perish; **yet I will not conceal, that there are passages of scripture which seem to me to wear this aspect; and those answers to them which I have been permitted to see, are not of such a kind as to approve themselves on all points to my understanding.** On the other hand, certain passages are produced for the contrary doctrine which are worthy of much consideration."*

* *The Works of James Arminius*, Vol. 1,664-667[book on-line]; available from Christian Classics Ethereal Library, Calvin College, **http://www.ccel.org**; Internet.

The answer lies between the two errors. The warnings are literal and real; yet, they do not threaten a loss of eternal salvation. These warnings will be examined in detail in later chapters.

The Reality of the Carnal Christian.

This truth of Christian accountability is the golden mean between prodigal lawlessness on one side, and a Romish ***hope*** of salvation through ***fruitbearing*** on the other. It can only rest upon the holy foundation of salvation by grace through faith alone in Jesus Christ:

1 Corinthians 3:12, 15 Now if any man **build upon this foundation** gold, silver, precious stones, wood, hay, stubble;...If any man's work shall

be burned, he shall suffer loss: **but he himself shall be saved;** yet so as by fire.

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It can be seen from 1 Corinthians 3:15 that if a Christian accomplishes nothing at all worthy of reward in his life (the highest degree of unfruitfulness that can possibly be imagined) ***he is still ultimately saved***. He will "suffer loss" for his irresponsible stewardship; but God will not take His lovingkindness from His child (Psalms 89:30-33). Salvation in eternity cannot be lost (John 6:39-40).

It can also be seen from 1 Corinthians 3:15 that it is an error to teach that there is no such thing as a ***carnal*** Christian. The sad reality of carnal believers is also taught in 2 Timothy:

2 Timothy 2:20-21 But in a great house there are not only vessels of gold and of silver, but also of **wood and of earth;** and some to honour, and **some to dishonour.** If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

In general, there are two types of Christians. There are many other Scriptures that demonstrate that true saints may walk in such a way as to be absolutely unworthy of reward in all that they do (Titus 3:14; 1 Peter 4:15; 1 John 2:28, etc.).

If Hyper-Calvinists will not blame God for their own sins, then they must confess that ***they freely choose*** to rebel against Him at times. If they can choose to rebel against Him, then they can choose to rebel against Him ***enough*** to merit the punishments of which the Bible warns!

Christians are to watch to make sure they do not fail of the gracious, sanctifying power of God in their lives. They are to strive to walk in all its fullness:

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Hebrews 12:15-16 Looking diligently lest any man FAIL of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

The Bible teaches that believers can receive the sanctifying grace of God (in regard to the Christian walk) "in vain" (Psalms 78:41, 1 Corinthians 15:10; 2 Corinthians 6:1; 2 Timothy 2:1). If a Christian can resist sanctifying grace once, he can resist it twice. A Christian may stay in a state of rebellion and refuse to repent to his

own hurt. To do so would not be wise or comfortable; and it certainly should not be the norm! Yet, it is possible:

2 Corinthians 12:20-21 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: **lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:** And lest, when I come again, my God will humble me among you, and that I shall bewail many which **have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.**

Who is Paul addressing (the "you") in these verses? The answer is given at the start of the same Epistle:

2 Corinthians 1:1-2 Paul, an apostle of Jesus Christ by the will of God, and **Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:** Grace be to **you** and peace from **God our Father,** and from the Lord Jesus Christ.

Paul is addressing true saints, the children of God; he considers it possible for real Christians to fall into great sins and not repent. The same sad reality may be gleaned elsewhere in 1 Corinthians:

1 Corinthians 1:1-3 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes **our brother,**

2 **Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus,** called to be saints, with all that in every place call upon the name of **Jesus Christ our Lord,** both theirs and ours:
3 Grace be unto you, and peace, **from God our Father,** and from the Lord Jesus Christ.

Again, these Corinthians are said to be children of God "our Father." They are "sanctified." This must refer to ***positional*** sanctification (i.e. the forgiveness of sins that makes one a Christian) since we learn later in the same Epistle that the Corinthians are not ***walking*** sanctified. Instead, they are ***walking*** just like the lost:

1 Corinthians 3:1-3 And I, brethren, could not speak unto you as unto spiritual, **but as unto carnal,** even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye **are yet carnal:** for whereas there is among you envying, and strife, and divisions, are ye not carnal, and **walk as men?**

1 Corinthians 6:7-8 Now therefore **there is utterly a fault among you,** because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? **Nay, ye do wrong, and defraud, and that your brethren.**

Many point to the fact that Paul teaches that the Christian is a "new creature." They interpret this to mean that no Christian can ***walk*** the way he or she did before salvation:

2 Corinthians 5:17 Therefore if any man be in Christ, **he is a new creature: old things are passed away; behold, all things are become new.**

This verse refers to position and provision; it is not absolute in regard to ***practice***. It would be nice if all saints were like the holy Thessalonians (1 Thessalonians 1:7-10). This should be the normal state of the Christian. However, unfortunately, this is not always the case (Revelation 3:1-3, etc.). Positionally, every Christian is washed and perfectly sanctified in Christ. Provisionally, every Christian [if indwelt with the Holy Spirit (Acts 5:32)] has the power of a new man available. Jesus [Page 25] has purchased all the good works needed for the saint to "put on" as a child of God. Jesus has not only paid for the adoption, He has paid for the fine clothes to wear in the household of God. Christians have the indwelling Spirit convicting them of sin. There is therefore ***no excuse*** for any Christian to live a defeated life! This is the reason the warnings addressed to such Christians are so severe.

The Importance of Assurance in Practical Sanctification.

If a person does not have ***absolute*** assurance that he is saved, he cannot have ***absolute*** assurance that the Holy Spirit is positionally dwelling within him. If he does not know for sure that he possesses the Holy Spirit, he cannot know for sure that he possesses the power to truly please God and fight sin as a Christian:

Romans 6:11-12 Likewise **reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord**. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Lost people are not "dead indeed unto sin." Positionally they are "dead ***in*** sin" (Ephesians 2:1). Therefore, absolute assurance of salvation is a prerequisite to Christian maturity. A person cannot absolutely "reckon" himself to be "dead unto sin" (i.e. possessing the power to overcome it) if he is using his abstinence from sin as a proof he is "dead unto sin" in the first place! Notice how Paul argues contrary to the illogical doublespeak of both the Hyper-Calvinist and Arminian systems:

1 Corinthians 3:16-17 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

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1 Corinthians 6:15, 18-19 Know ye not that **your bodies are the members of Christ?** shall I then take the members of Christ, and make them the members of an harlot? God forbid....**Flee fornication,** Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that **your body is the temple of the Holy Ghost which is in you,** which ye have of God, and ye are not your own?

Paul does not argue backwards like many theologians. He does not tell the Corinthian saints to look at their works to see if they are temples of the Holy Ghost. He instead argues that ***since they are*** temples of the Holy Ghost, they had ***better not*** fornicate or defile their holy temples! Unbelievers are not temples of the Holy Ghost (2 Corinthians 6:14-16). Contrary to the teaching of the apostle Paul, both the Hyper-Calvinist and Arminian doctrines leave believers with no ***absolute*** assurance the Holy Spirit indwells them positionally. How can they? Without an absolute knowledge of where the line is for losing salvation or the point of disobedience that constitutes ***continuing*** in sin, there is no way to know for sure whether or not one is still or in reality a child of God.

Even if one presumptuously professed to know such standards, the Bible warns against arriving at ***absolute*** assurance based on ***fruitbearing*** (see Psalms 139:23-24):

1 Corinthians 4:4 For I know nothing by myself, **yet am I not hereby justified:** but he that judgeth me is the Lord.

1 Corinthians 10:11-12 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore **let him that thinketh he standeth take heed lest he fall.**

Paul in 1 Corinthians 10 is telling Christians not to be too confident that they are ***practically standing*** in God's approval. This has to do with sanctification in the Christian walk, not salvation [Page 27] in eternity. Christians are to continually examine themselves to gain ***confidence*** that they are walking a life of manifested faith (1 John 3:21; 2 Corinthians 13:5). This faith has to do with the judgment seat of Christ and the great doctrine of reward. Every Christian is therefore warned against ***absolute assurance*** in regard to ***reward***. However, it is assumed that every

Christian possesses absolute assurance in regard to eternal salvation, since [that] salvation in eternity is not given through works but by grace through faith alone.

* * *

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Chapter 4 Positive Rewards.

"Now what an unreasonable conceit is it to think that where wages is promised for the encouragement of the labourer, the labourer should be bound to work without having any eye or respect to his wages?"*

* *The Works Of The Pious And Profoundly-Learned Joseph Mede,* 85.

- Joseph Mede (1586-1638)

"… the betterment and ennoblement of life does not need the idea of a law-giver, especially a law-giver who works on the basis of reward..."*

* Albert Einstein in a letter to M. Berkowitz, October 25, 1950; Einstein Archive 59-215; from Alice Cataprice, ed., *The Expanded Quotable Einstein* (Princeton, New Jersey: Princeton University Press, 2000), 216.

- Albert Einstein (1879-1955)

"Some little time ago I was turning over the pages of the New Testament, and looking up this subject of the Christian's rewards, and I was perfectly amazed to see how many times the subject was mentioned."*

* D.M. Panton, *The Dawn* (Nov. 14, 1925).

- Wilbur Chapman (1859-1918)

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Once a person is saved and anchored in Jesus Christ with true assurance, it is time to learn about the important subject of rewards. Holy works and sacrifices should have reward as one of the primary motives:

Ephesians 6:7-8 With good will doing service, as to the Lord, and not to men: **Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord,** whether he be bond or free.

The "knowing" in the above Scripture is a command, not a flippant suggestion. Christians are to do service to God knowing that He rewards every holy sacrifice. Christians are therefore to have a mind that hopes in confident expectation of God's mercy and goodness in all their good deeds.

Duty as the Sole Motivation?

Some Christians claim that it is not proper to obey God for any other motive than the fact that it is our ***duty*** to do so. It is indeed the duty of every believer to obey God:

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: **for this is the whole duty of man**.

Serving God out of a sense of duty is compatible with seeking reward from God. It is our duty to seek holy rewards from our Lord. It was the agnostic philosopher Immanuel Kant (1724-1804) that taught that it is wrong to obey the dictates of conscience for any other motive than duty. Pantheists such as Spinoza and Starhawk (i.e. New Age's outspoken witch) likewise vilify the Biblical concept of reward. Christians who reason in the same manner obviously think that it is somehow virtuous or dutiful to ***disobey*** God's commandments concerning ***how*** to perform our duty! What is the duty of every child of God? Is it to serve God with no hope of reward as Kant teaches? The Bible teaches that Kant and the pantheists are in error. It is therefore [Page 31] the ***duty*** of every Christian to reject their view in regard to the matter:

Colossians 3:23-24 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; **Knowing that of the Lord ye shall receive the reward of the inheritance:** for ye serve the Lord Christ.

No Christian is properly performing his duty while he is at the same time disobeying the inspired apostle in regard to it! Christians are to serve God "knowing" that the Lord will more than repay any sacrifice.

As we seek rewards from the Lord, we are called to understand that we will be rewarded in the strictest sense, only out of God's mercy and grace:

"... it is true, the merits and satisfaction of Christ are the foundation of our reward, namely, that alone which makes our works capable thereof, without which they were not: nevertheless it is true also that our works are the subject of reward; and the same merit of Christ makes differing works capable of a different reward."*

* *The Works Of The Pious And Profoundly-Learned Joseph Mede,* 85.

- Joseph Mede (1586-1638)

Along this line, Hugh McNeile (1795-1879) has wisely stated:

"You will observe, my brethren, that in every case the reward is proclaimed to be a gift, not a debt; a free grant, a gracious promise from God. It is a fundamental principle of sound reason, no less than the

authoritative declaration of holy Scripture, that no creature can have merit, properly so called: that no creature can make God his debtor, on the ground of retributive justice, for what has he, that he has not received? ... even when perfectly obedient, is he not still an unprofitable servant? ... But God can make Himself His own debtor, by uttering a promise. He has spoken. ... And now, if God were not to reward works of faith, and love, and hope; it would be unrighteous in Him, not because they deserve, **but because He hath promised;** not because there is a [Page 32] title in them, because there is truth in Him. ... Faithful is He who promised, who also will do!..."*

* Rev. Hugh McNeile, *Sermons On The Second Advent Of The Lord Jesus Christ* (1842).

Christians that receive crowns to reign with Christ will acknowledge that the Lord is abundantly merciful.

Loving Gratitude as the Sole Motivation?

It is certainly the duty of every Christian to express loving gratitude to God and Christ (Luke 7:47). However, notice the following Bible verses:

Ephesians 5:2-5 **And walk in love, as Christ also hath loved us,** and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour….For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, **hath any inheritance in the kingdom of Christ and of God.**

How can the motivation of loving gratitude be reconciled with the motivation of not losing inheritance in the future kingdom? It is simple. Jesus told His disciples, "If ye love me, keep my commandments" (John 14:15). And Christ ***commanded*** His disciples to seek rewards:

Matthew 6:1, 20, 33 Take heed that ye do not your alms before men, to be seen of them: **otherwise ye have no reward of your Father** which is in heaven….But **lay up for yourselves treasures in heaven,** where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:...But **SEEK ye first the kingdom of God,** and his righteousness; and all these things shall be added unto you.

This is why Paul could put hoping for the reward of the [millennial] kingdom in the same context as striving to please the Lord in love. The rest of the New Testament echoes with this same teaching:

Hebrews 11:6 But without faith it is impossible to please him: for **he that cometh to God** must believe that he is, **and that he is a REWARDER of them that diligently seek him.**

Notice again that both motivations are seen knit together in the preceding verse. It is impossible to please God without an eye on His rewards:

"... It may sound pious for someone to say: **'I am not interested in rewards! I serve God out of love and gratitude alone!'** But such a person is claiming to be more loftily motivated than even the apostle Paul himself, ... Those who disparage rewards as a powerful Christian motivation ought to read their N.T. again - this time, with their eyes open.."*

* Zane Hodges, "The Doctrine Of Rewards," Part 2, quoted in *The Journal of the Grace Evangelical Society* (Autumn 1991), "We Believe in Rewards," 6,-8, 11.

- Zane Hodges

" ... that over-refinement of an anxious but too systematic scrupulosity, which, in its spiritual zeal for free grace, would go far towards erasing from the Bible the oft-recurring word reward: And so **would confine the believer to the impulses of gratitude, and deprive him of attractions of hope."***

- Hugh McNeile (1795-1879)

* Rev. Hugh McNeile, *Sermons On The Second Advent Of The Lord Jesus Christ* (1842).

Robert Govett (1813-1901) also understood the importance of reward in the believer's life:

"Some Christians are opposed to the doctrine of reward. **They think that we ought to be led to do good works solely on the principle of love to God.** In entertaining this opinion, many are no doubt quite unaware how much Scripture testifies on this subject, both in the Old Testament and the New."*

* Robert Govett, 'The Millennial Kingdom One Of Reward,' Tracts On The Kingdom No.3," *Kingdom Studies* (Schoettle).

The Word of God ***commands*** believers to seek godly rewards by which they are to show they love Him in obedience:

2 John 1:8 Look to yourselves, that we lose not those things which we have wrought, **but that we receive a full reward.**

Christ rebuked the Pharisees because they laboured for ***worldly*** rewards in ***this*** life (e.g. such as being praised by men for serving God). The Lord did not rebuke the fact that they laboured for rewards. He rebuked the fact that they were labouring for rewards that were fleeting, corruptible and devilishly of ***this*** world. They

sought the ***wrong*** rewards. Christ commanded His disciples to seek true, holy treasure in the next world (John 12:25, Luke 20:35). To obey Christ is to love Him. All those who truly love Him will be found seeking the rewards He has so graciously set before His saints:

"We cannot serve the Lord, so as to please Him, without thought of His rewards (Heb. 11:6). All the rewards are love-gifts from the Lord Christ, and these will be valued most by those who love Him best."*

* J.H. Lowe, "The Entrance Into The Kingdom Of God," *Prophecy Investigation Society Papers* (London: Nov. 12, 1909), 39.

- J.H. Lowe

A False Humility.

Many Christians also claim that seeking rewards is against the spirit of Christian humility. They have not realized the simple fact that it is not true humility at all to disobey God! Decades ago, an article in the *Prophetic Digest* stated:

"To take such promises of reward and glory as are given to special labour and make them the portion of all believers, however unfaithful to the Lord, is to destroy the power of the promised recompense. ... Satan knows its practical power when fully realized, and has therefore struggled to blind the eyes of the children of God to this doctrine altogether; either mixing it up with salvation **or filling the mind with mock humility that counts it presumption to strive for the offered crown**."*

* *The Prophetic Digest* (Feb. 1952).

Zane Hodges writes:

"Selfishness ought not to be defined simply as the pursuit of our own self-interest. Instead, it should be defined as the pursuit of our self-interest ***in our own way*** rather than in God's way."*

* Zane Hodges, "The Doctrine Of Rewards, Part 2," quoted in *The Journal of the Grace Evangelical Society* (Autumn 1991), "We Believe in Rewards,", 6-8, 11.

The Lord gently reproved Peter's false humility when he lost sight of ***reward according to works***. Jesus plainly revealed that God is honoured most when His saints ***humbly*** realize that they can give nothing to Him without receiving a hundredfold more in return:

Mark 10:28-30 Then Peter began to say unto him, **Lo, we have left all, and have followed thee.** And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, **But he shall receive an hundredfold now in this time, houses, and**

brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world [age] to come eternal life.

In this passage Jesus will not suffer any pride, self-pity or false humility in His disciples. Ironically, the very doctrine of reward proves that Christians are "unprofitable" in themselves. God will be glorified as the great ***Giver***, even in the very sacrifices of His saints!

This misunderstanding concerning future rewards is similar to the same misunderstanding concerning ***pleasure*** itself. Many do not realize that Christians are commanded to seek ***godly*** pleasure, especially in the ***world to come***. C.S. Lewis (1898-1963) was blessed by God to discover this truth in his own life:

"If there lurks in most modem minds the notion that to desire our own good and earnestly to hope for the enjoyment of it is a bad thing, I submit that this notion has crept in from Kant and the Stoics and is no part of the Christian faith. Indeed, **if we consider the unblushing promises of reward and the staggering nature of the rewards promised in the Gospels, it would seem that our Lord finds our desires, not too strong, but too weak.** We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased. **We must not be troubled by unbelievers when they say that this promise of reward makes the Christian life a mercenary affair. There are <u>different kinds of reward</u>**."*

* C S. Lewis, *The Weight Of Glory* (1942), 1-2.

The sin of unholy selfishness is not seeking the godly pleasure of rewards in obedience to Christ; it is seeking the wrong things at the wrong time:

"Yes! God who made us knows that the desire of distinction, of prizes and rewards, is one innate in man. As stimulated by hopes of the present world 'tis an evil desire. But as the spur of a faith that rests on God's promise, 'tis good. We cannot be too ambitious of the glory that comes from God."*

* Robert Govett, *Entrance Into The Millennial Kingdom, Four Letters To J T Molesworth* (Norwich: Fletcher & Son, 18 83), 44.

- Robert Govett (1813-1901)

Finally, holy rewards will ultimately bring glory to the Lord Himself.

Revelation 4:9-11 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and

ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, **and cast their crowns before the throne,** saying, **Thou art worthy, 0 Lord,** to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

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The Bible reveals that these Elders symbolize overcoming saints (Revelation 5:8-10).* Every Christian that is likewise crowned will bring glory and honour to the King Of Kings:

* These Elders and Beasts represent some Christians who will be translated alive before the tribulation period as "firstfruits" (Luke 21:36, Revelation 3:10, etc.). They will have to await the completion of the First Resurrection at the end of the tribulation age before they will reign on earth with Christ (Revelation 20:4).

"The more reward you get at the Judgment Seat, the more glory and honour you will bring to Him."*

* D.M. Panton, *The Dawn* (Oct. 1947).

- Frederick E. Marsh (1858-1919)

"The more reward, the more praise and glory to His matchless name."*

* G.P. Raud, *The Prophetic News and Israel's Watchman* (London: March 1945), 64.

- Gans P. Raud (1882)

In light of this fact, should not every Christian be diligently seeking the Lord's rewards? How sad it is that many saints are in the dark concerning the whole subject of rewards:

"With many disciples, the eyes are yet blinded to this mystery of rewards, which is an open mystery of the Word."*

* *Light on Prophecy ... The Proceedings and Addresses at the Philadelphia Prophetic Conference*, May 28-30, 1918 (New York: The Christian Herald), 235.

- A.T. Pierson (1837-1911)

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"Those who believe that from the evangelical position one cannot properly speak of punishment in the judicial sense, but only affectionate chastisements for the moral amendment of the misled, can hardly measure aright the fearful earnestness of declarations [such as in Luke 12:47, etc.]."

- John P. Lange (1802-1884)

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Chapter 5 Negative Rewards in This Life.

"As it is possible there may be some lofty-minded Christians who think the whole question of rewards for life and service is not worthy of their highest thoughts, and that the love of virtue itself and of God is the sole

consideration that should be entertained, it may be necessary to point out that **it is very dangerous round indeed to affect to despise what is so plainly taught in Scripture**."*

* A.T. Schofield, *The Life That Pleases God* (Glasgow: Pickering & Inglis), 112.

- A.T. Schofield (1846-1929)

* "... Mine thou art to guide and guard; **mine to punish and reward**…"

- John Burton, *Holy Bible, Book Divine*

The Blood of Jesus does more than simply provide the basis for salvation in eternity (Colossians 1:14). There is ***power in the Blood*** tolive holy (Hebrews 13:20-21, Revelation 12:11). Every [Page 40] believer is called to receive this gracious power by acting on God's promises in faith:

"...it is only through **grace received and acted on,** which can enable us to stand before the judgment seat at the commencement of the Millennial day without blame..."*

* Joseph Sladen, "The Letters To The Seven Churches," *Prophecy -Investigation Society Papers* (April 12, 1912), 25.

- Joseph Sladen (1841-1930)

The power that Jesus has purchased for every Christian to obtain rewards is a serious subject. It is by no means a light matter. God ***will punish*** every Christian who spurns this gracious, sanctifying power. Notice that there is another, ***darker side*** of reward revealed in Scripture:

Hebrews 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was stedfast, and every transgression and **disobedience received a just recompence of reward;**

3 How shall we escape, if we neglect so great **salvation;** which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

The "salvation" in Hebrews 2:3 refers to [a future] salvation at the future judgment seat of Christ. Paul (the writer of Hebrews) is already saved ***in eternity***. He is seeking the salvation the Lord has provided for His [obedient] ***people:***

"**Salvation** then refers to the gift of eternal life, **and also** to the coming Kingdom of glory ... It is clear ... that the heirs of God have an **unconditional** promiseof eternal life, and an heritage in the City of God.

but the joint heirs with Christ have a conditional promiseof glory in the coming [millennial] Kingdom, **if the conditions are fulfilled**."*

* D.M. Panton, *The Dawn, vol.VI,* no.9 (Dec. 16, 1929), 567.

- Joseph Sladen

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No Christian can afford to neglect all that the Lord has provided to run the race and win the crown. During the Old Testament age, disobedience was ***rewarded*** with a proper, just punishment. The argument in Hebrews is that wilful sin in God's people brings a ***greater temporal penalty*** under the New Testament since Christ is so much greater than Moses:

Hebrews 10:28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of **how much sorer PUNISHMENT,** suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted **the blood** of the covenant, wherewith **he was sanctified,** an unholy thing, and hath done despite unto the Spirit of grace?

Many object and take offence at this word "punishment" in Hebrews 10:29. Their argument is that since Christ has already died for our sins there is no way ***true [regenerate] believers*** can ever be "punished" for sin in the Christian life. This greatly confuses the distinction between salvation ***in eternity*** and the Christian's ***daily walk*** as a child of God. God loves His children; He therefore will not ***spare the rod*** when they are rebellious:

Proverbs 13:24 He that spareth his rod hateth his son: but **he that loveth him chasteneth him** betimes.

All must therefore admit that Christians may be "chastened." God's holy love demands it. Webster defines "chastise" as:

"1. To correct by punishing; to punish; to inflict pain by stripes, or in some other manner, for the purpose of punishing an offender and recalling him to his duty."*

* *Noah Webster's First Edition of An American Dictionary Of The English Language,* 1828 (Foundation For American Christian Education, 1989).

He defines "punish" as:

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"2. To chastise; as a father punishes his child for disobedience."

The Bible therefore uses ***both*** words in regard to Christians:

Revelation 3:19 As many as I love, I rebuke and **chasten:** be zealous therefore, and repent.

When the Corinthians had to discipline a member of their church by dis-fellowshipping [excommunicating] him, Paul later wrote to

them to restore him in his repentance. Paul uses the word "punishment" to describe the discipline he underwent:

2 Corinthians 2:6 Sufficient to such a man is this **punishment,** which was inflicted of many.

One purpose of the punishment of this man was to bring him to repentance. The word "punishment" is therefore a proper English word to use when discussing the chastisement that a child of God may receive for his sins in the Christian life.

Actually, the Bible uses an even stronger word than "punish" to describe how God deals with His children:

Hebrews 12:6 For whom the Lord loveth he **chasteneth,** and **SCOURGETH** every son whom he receiveth.

To "scourge" means to whip or punish ***severely!*** It must therefore be admitted that God often punishes disobedient Christians severely. But how often is this truth preached in modem churches? Christian leaders who maintain that Christians can never experience ***punitive*** judgments greatly confuse the issue. It is true that Christians may never be punished with absolute, eternal judgment; Jesus has fully purchased eternal salvation for every believer. However, Hebrews 12:6 reveals that God's dear children may indeed experience ***severe*** (though temporary), ***punitive*** consequences!

The following Scriptures illustrate the truth of Hebrews 12:6 as it elates to ***this life****:*

Acts 5:1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

5 And **Ananias hearing these words fell down, and gave up the ghost:** and great fear came on all them that heard these things.

11 And **great fear came upon all the church,** and upon as many as heard these things.

Verse 11 reveals that the early Christians considered Ananias and Sapphira to be ***real*** believers. This Christian couple was slain for lying ['to the Holy Spirit'], not for failing to believe the Gospel.

Notice some other Scriptures that prove Christians may be punished severely:

1 Corinthians 10:1 Moreover, **BRETHREN,** I would not that **YE** should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
2 And were all baptized unto Moses in the cloud and in the sea;
3 And did all eat the same spiritual meat;
4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.
5 But with many of them God was not well pleased: for they were overthrown in the wilderness.
6 **Now these things were OUR examples, to the intent WE should not lust after evil things, as they also lusted.**
8 Neither let **US** commit fornication, as some of them committed, and **fell in one day three and twenty thousand.**
9 Neither let **US** tempt Christ, as some of them also tempted, and **were destroyed of serpents**.
10 Neither murmur **YE**, as some of them also murmured, and **were destroyed of the destroyer.**

The above passage teaches that privilege (either in the O.T. or the N.T. age) will not protect God's disobedient people from being ***scourged*** by Him! In chapter eleven, Paul continues to teach that believers may be severely punished, even with sickness and death:

1 Corinthians 11:29 For he that eateth and drinketh unworthily, eateth and drinketh **damnation** to himself, not discerning the Lord's body.
30 **For this cause many are weak and sickly among you, and many sleep.**
31 For if we would judge ourselves, we should not be judged.
32 But when we are judged, we are **chastened of the Lord,** that we should not be condemned with the world.
33 Wherefore, my **brethren,** when ye come together to eat, tarry one for another.

The word "damnation" (1 Corinthians 11:29) means ***condemnation*** or***punishment***. It is a strong word that brings healthy fear. It does not always refer to condemnation ***in eternity***. These Christians were not partaking of the Lord's Supper in an orderly manner. They were not remembering the Lord's broken Body and shed Blood. Paul therefore warned them that the Lord had already made many saints sick, and some had even been physically slain (i.e. "sleep"). This has nothing to do with losing salvation in eternity. Nevertheless, it does establish the fact that Christians should fear God as a rewarder of both good ***and bad*** conduct.

In summary, disobedient Christians may certainly be punished severely in ***this life***. Even this basic fact is often denied today as Christians increasingly replace the Bible with the psychological theories of man. There was a time when practically every Christian teacher embraced this much accountability truth. But we now live in the perilous times the Bible predicted. Many will no longer ***endure*** sound doctrine (2 Timothy 4:3).

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Chapter 6 Negative Rewards at the Judgment Seat.

Proverbs 26:10 The great God that formed all things both **rewardeth** the fool, and **rewardeth** transgressors.

"This Bema (translated 'judgment seat') is to dispense not only happy rewardings **but also the opposite**."*

* W.F. Roadhouse, *Believer's Sharing - Or Forfeiting Christ's Glorious Reign!* (Toronto: Overcomer Publishers), 3.

- W.F. Roadhouse (1875-1951)

"I was there but one night, and stressed **the solemn** side of the judgment seat of Christ, saying the very things that dear brethren in this land so often resent."*

* G.H. Lang, *The Rights* Of *The Holy Spirit In The House Of God* (1938), 11.

- G.H. Lang (1874-1958)

Many believers (especially in this age) do not realize that the future ***judgment seat of Christ*** will also administer severe [Page 46] chastisement for unholy conduct. Most agree that carnal Christians will be ashamed before the Lord as they stand before Him:

1 John 2:28 And now, little children, abide in him; that, **when he shall appear,** we may have confidence, and **not be ashamed before him at his coming**.

These Christians will be ashamed for having neglected to bring forth fruit unto God. The Lord has provided abundant promises and warnings to provoke His children to holiness. D.M. Panton (1870-1955) warned about the danger of disregarding this motivating body of truth:

"Three facts are of importance: - that Sadoc, the founder of the Sadducees, started his career of unbelief by denying the doctrine of reward: also, that this principle took full effect even upon our Lord – 'who for the joy that was set before Him endured' (Heb. 12:2): moreover, that **no wise disciple**

can afford or neglect so great a mass of Scripture, or to throw away so mighty an incentive to holiness. Our discovery of this truth at the Judgment Seat will be too late.”*

* D.M. Panton, *The Judgment Seat Of Christ* (Schoettle), 7.

The judgment seat of Christ will not be for the purpose of judging whether or not the Christian is saved in eternity. Salvation in eternity cannot be lost. The judgment seat will be for revealing and ***rewarding*** the kind of Christian life the believer has lived.

The Bible places the timing of the judgment seat in the future when Jesus returns and the bodies of Christians are resurrected or translated to meet Him in the air.* Indeed, both positive ***and negative*** rewards will then be administered:

* Faithful Christians ***living*** at the time of the pre-trib rapture will escape the earth (Luke 21:36, Rev. 3:10, 22:18, Heb. 9:28, 2 Thess. 2:7), and will automatically be found worthy of Kingdom reign (Revelation 5:8-10).

1 Peter 5:4 And when the chief Shepherd shall appear, ye shall receive **a crown of glory** that fadeth not away.

2 Timothy 4:8 Henceforth there is laid up for me a **crown of righteousness,** which the Lord, **the righteous judge, shall give me at that day:** and not to me only, but unto all them also that love **his appearing.**

Matthew 25:19 After a long time the lord of those servants **cometh, and reckoneth with them.**

Romans 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall **ALL** stand before the judgment seat of Christ.

12 So then every one of us shall give account of himself to God.

The Proper View of God.

Too often, many Christians neglect to see the solemn side of God. This is no doubt one reason that many hold such a shallow, deficient view of the judgment seat of Christ. The merciful, comfortable side of God is often presented in modem pulpits. Yet, seldom is the Bible’s teaching concerning God’s great holiness, justice and terror adequately presented to believers:

Isaiah 8:13 Sanctify the **LORD** of hosts himself., and **let him be your fear, and let him he your dread.**

Tertullian (160-240) once reproved some false teachers in his day for holding to a shallow view of God:

“…a better god has been discovered, one who is neither offended nor angry nor inflicts punishment, who has no fire warming up in hell, and no

outer darkness wherein there is shuddering and gnashing of teeth: he is merely kind ... And in fact the **Marcionites** make it their boast that they do not at all fear their god: for, they say, a bad god needs to be feared, but a good one loved. Fool: you call him lord, but deny he is to be feared, though this is a term suggesting authority, and with it fear. Yet how shall you love, unless you fear not to love? Evidently he is not even your father, to whom would be due [Page 48] both love for affection's sake, and fear for the sake of authority: nor is he your lawful lord, for you to love for human kindness' sake and fear for the sake of discipline. ... So then, you who decline to fear your god because he is good, what keeps you from bubbling over into all manner of vice ... ? Why absent yourself from those popular pleasures, the excitement of the race-course, the savagery of the wild beast show, the lechery of the stage? Why also during persecution do you not at once offer your incense, and so gain your life by denial?"*

* Ernest Evans, *Tertullian Adversus Marcionem,* (Oxford University Press, 1972),1:27.

Modem Christians too often use the unconditional promises of grace to neutralize the many warnings against walking in sin. This confuses eternal salvation with temporal reward and responsibility. This confusion blossomed in the 1960's. The words of Frederick **A. Tatford** (b. 1901) are a good example of this error that has become so ingrained in the new Evangelicalism of the present:

"Just over a century ago, in ***Entrance into the Kingdom***, Robert Govett propounded the theory that the future blessing of Christians was not unconditional, but was dependent upon their vigilance and fidelity ... The relationship of the believer to Christ is based **from the beginning to the end** on grace ... By the work of Christ, as **Pentecost** points out in ***Things to Come***, the sinner is justified, made acceptable to God, placed in Christ positionally to be received by God as though he were the Son Himself. The individual who has this perfect standing of Christ **can never be less than completely acceptable** to God."*

* Frederick A. Tatford, *God's Program of the Ages* (Kregel Publications, 1967).

In regard to "future blessing," Govett (and multitudes of other Christians) rightly divided between eternity and the judgment seat of Christ/millennial reign. Absolute eternal life is guaranteed as a free gift. Nevertheless, there are many future blessings that are ***not*** free to Christians. Tatford (like so many others today) failed to distinguish between how God accepts a ***lost sinner*** by [Page 49] grace through faith alone (i.e. positional righteousness) and how He accepts ***His own children*** through faith and works at the future

judgment seat (i.e. practical righteousness). Notice how Tatford's teaching contradicts the following Bible passage:

2 Corinthians 5:9 Wherefore we **labour, that,** whether present or absent, **we MAY be ACCEPTED of him.**
10 For we must all appear before **the judgment seat of Christ;** that every one may receive the things done in his body, according to that he bath done, **whether it be good or BAD.**
11 **Knowing** therefore the **terror of the Lord,** we persuade men;

If Bible words mean anything, then there was some sense in which Paul laboured to be accepted. Notice the phrase "the terror of the Lord." Paul knew it. Yet, it appears that modern Christendom's view of God is severely deficient. The Bible's numerous warnings to the saints are therefore denied at all costs.

On this passage in 2 Corinthians 5, Samuel L. Hoyt writes:

"The question this verse raises is how one 'receives back' what Paul calls 'bad.' The things a believer receives back for his good works are obviously rewards, but how can one receive back for sinful works without some sort of punishment involved? The answer rests in the fact that unworthy, sinful deeds merit no reward ... Reward will be granted only for righteous deeds."*

* Samuel L. Hoyt, *Bibliotheca Sacra* (April-June 1980), 128.

Hoyt has failed to realize that the Bible teaches that "rewards" are often given in the form of punishments! Reward can be either positive or **NEGATIVE**:

Romans 11:22 Behold therefore the goodness **and severity of God:** on them which fell, severity; but toward thee, goodness, **if thou continue in his goodness: otherwise thou also shalt be cut off**.

Hebrews 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, **The Lord shall judge his people.**

Matthew 16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.
27 For the Son of man shall come in the glory of his Father with his angels; and **then he shall REWARD every man according to his works.**

When defining the word "reward," Noah Webster comments on Matthew 16:27:

"In the latter passage, ***reward*** signifies to render both good and evil."*

* *Noah Webster's First Edition Of An American Dictionary Of The English Language,* 1828 (Foundation For American Christian Education, 1989).

Christians that deny these ***negative*** rewards at the judgment seat are denying more than just the holy ***terror*** of God (2 Corinthians 5:11); they are also denying some things about the ***mercy*** of God. If there is no danger or possible loss to believers at the judgment seat, then there is no reason to hope in future mercy for practical sin committed after salvation (Matthew 6:12). One doubts the king of Nineveh would have repented in sackcloth had he understood the Divine threat to be only a loss of a jewel or two on his pretty crown (Jonah 3:7-10)! The believer in Christ is told to hope and pray for mercy from his Heavenly King because there ***is much*** that he can lose if he does not find it on the day of the judgment seat of Christ (James 2:13, Psalms 147:11):

James 5:9 Grudge not one against another, **brethren, lest ye be condemned: behold, the judge standeth before the door.**

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; **that the Lord is very pitiful, and of tender mercy.**

Many gladly embrace James 5:11 and make it the***only*** view of God a real Christian ever needs to be concerned about. However, the same James that wrote verse 11 also wrote verse 9. Christians [Page 51] should see God in His revealed fullness. Some Christians will meet the Lord at the judgment seat as an ***avenger of evil****:*

1 Thessalonians 4:6 That no man go beyond and defraud **his brother** in any matter: because that **the Lord is the avenger of all such, as we also have forewarned YOU** and testified.

To whom does the Lord grant mercy at the judgment seat of Christ? Surely it is not to Christians that deny that they have any ***real*** need for future mercy. The Lord grants mercy and forgiveness to those Christians who believe His warnings:

Luke 1:50 And **his mercy is on them that FEAR him** from generation to generation.

In light of so many warnings, can a Christian be said to fear the Lord who doubts there is any danger or possibility of true punishment at the future judgment seat? If there is something to fear after we are saved, then it makes sense to flee to God's throne as fast as possible and obtain mercy before the judgment day arrives:

Hebrews 4:1 Let us therefore fear...

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to **help in time of need**.
1 John 1:9 If **we confess our sins**, he is faithful and just **to forgive us** our sins, and to cleanse us from all unrighteousness.

The Principle of Chastisement.

Many modem Christian teachers understand the principle of chastisement as it relates to ***this life***. Yet, in spite of multitudes of plain Scriptures, many are unwilling to allow this principle to extend onward to the future judgment seat. But on what Scriptural basis is the motivating principle of chastisement regulated to this life alone? The New Testament abounds with warnings [Page 52] that carnal Christians will receive chastisement when they stand before their Lord. Notice just a few of these warnings in Paul's inspired writings alone (Romans 2:6-11; 6:16; 8:1, 6, 11, 13; 11:20-21; 14:12; 1 Corinthians 3:15-18; 6:9-10, 13; 9:27; 11:32; 15:2; 16:22; 2 Corinthians. 5:9-11; Galatians 5:21; 6:7-8, Ephesians 5:5-7; Colossians 3:25; 1 Thessalonians 4:6; 2 Timothy 2:12; 4:14; Hebrews 2:3; 3:14; 4:1; 6:3-8; 10:26-31, 39; 12:14, 25, 29). These passages do not teach a loss of salvation in eternity. **Yet, they do teach temporary chastisement at the judgment seat. These Scriptures are usually ignored or ducked by every twist and turn imaginable. Nevertheless, they form a united testimony that cannot be denied by any honest seeker of God's truth. It is impossible to escape the testimony of them all. And these are only a sample of the warnings to true believers in the New Testament.**

But where are the Scriptures that teach that carnal Christians will not be chastised at the future judgment seat? They cannot be found. There is only heated emotion and tradition. Notice the words of the great fundamental Baptist leader Robert T. Ketcham (1889-1978) concerning this absence of Scripture:

"The general attitudes concerning the matters discussed in this chapter are: ***First:*** There will be rewards for faithfulness in various lines of Christian living. ***Second.*** The believer does sin, and, as a consequence, receives chastisement, but it is confined to this life only. ***Third.*** Some believers will have ***no*** reward at the Judgment Seat of Christ, but because ***chastisement*** ends with ***this*** life, there will be none there. The difference between this common conception and the view set forth in this chapter is simply this: **The *principle* of chastisement remains the same; the difference is in the extent to which it is carried. One halts the process**

at the Judgment Seat of Christ; the other allows its continuance for those who did not submit to its benefactions here. I have searched in vain for a single Scripture to prove the discontinuance of this principle at the Lord's return. On the other hand a great mass of Scripture ... seems to indicate the awful and soul-searching truth that there is such a thing as corrective discipline when we see Him face to [Page 53] **face. We have been surprised to discover that many teachers have had a conviction that this was the teaching of Scripture**..."*

* Robert T. Ketcham, *Sermons by Ketcham,* Vol. 2: *Why Was Christ a Carpenter? And Other Sermons* (Des Plaines, III.: Regular Baptist Press, 1966), 144-147; as quoted in Carl G. Johson, *The Account Which We Must Give* (Schaumburg: Regular Baptist Press, 1990), 46-47.

The final chapters of this book will reveal that Ketcham was not exaggerating when he said "many teachers" extended chastisement to the future judgment seat. Ketcham testifies that he could not find one Scripture that teaches the discontinuance of the principle of chastisement at the judgment seat (after death). Robert Govett (1813-1901), years earlier, likewise challenged his Christian readers with the same argumentation:

"Most then will take up the ground - 'Chastisement, ***but only in this life***.'Your proofs, friend? 'The blood of Jesus Christ His Son ***cleanseth us from all sin***: 1 John 1:7. Ours is no half-Saviour.' But you admit, that in spite of Jesus' atonement, the chastisements of God descend on the offending believer in this life. It is no bar then to their falling on him in the next age. **What Scriptures are there which assert, that chastisements shall not befall an offending disciple when our Lord appears? No such passages are forthcoming. Proofs to the contrary are many and plain.** Take those from a single Gospel: Matt.5:22-30; 7:21-27; 10:32, 33, 39; 16:25; 18:7-9, 21-35; 24:45-51; 25:1-30 ... The reasons ***why*** chastisement ***must*** end with this life, will be very hard to find, very hard to establish."*

* D.M. Panton, *The Judgment Seat of Christ* (Schoettle), 78-79.

Many object to words such as "punishment" in regard to the future judgment seat. They maintain that believers will never experience ***punitive*** judgments. The problem is simply that these teachers have not made a distinction between the eternal punishment of unbelievers and the temporary punishment of God's people (whether experienced in this life or at the future judgment seat). Nevertheless, in spite of semantics, one thing is for certain: ***whatever*** one wishes to call the judgment of some erring believers in this life (1 Corinthians 11:30-31, etc.), Scripture plainly [Page 54] teaches that the ***same type*** of severe chastisements (and worse)

may also be experienced at the future judgment seat! The future judgment seat will indeed be a throne of***judgment***.

The majority of objections to corrective chastisement (i.e. negative reward) at the judgment seat lie in the realm ofemotion, not Scripture. The flesh of man (saved and lost) is naturally against the truth offuture accountability. This is why Paul continually exhorts believers not to be ***deceived*** in regard to the danger of future chastisement and ***loss*** ofthe millennium (1 Corinthians 3:17-18; 6:9):

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Ephesians 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

There are great blessings that come from understanding this truth. Not only does it give the Christian the additional motivation that is often needed to resist the lusts ofthe world, but it also guards the assurance of the believer. If there is no temporary punishment at the judgment seat, then multitudes ofBible warnings addressed to saints must then be viewed as threatening a loss ofeternal salvation. Yet, this would contradict other clear passages that teach eternal security (1 Corinthians 3:15; John 4:14; 6:35, 39, etc.).

At this point in the book, the reader should understand that salvation in eternity is by grace through faith alone. It cannot be lost and every believer should be sure of it. Furthermore, Christians should seek holy rewards and strive to avoid negative "rewards" (i.e. temporary punishment). This temporary punishment can extend to the judgment seat of Christ (1 Timothy 5:24). The particular nature of this temporary punishment at the judgment seat [Page 55] has not yet been explained. In the next few chapters, we will examine some important facts and warnings concerning the future millennial kingdom. After this, we will return to the subject of the judgment seat and explore in some detail what "the terror of the Lord" means in regard to the disobedient Christian.

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"You that are Christians, and believe in the security of the believer, **it will do you a great deal of good if you will read a little bit more about the Judgment Scat of Christ** and the rewards of Christians, and the awful sorrow to the heart of God on the part of the man

who is saved who gets out of His will."
- Paul Rader (1878-1938)

* * *

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Chapter 7 Millennial Counterfeits.

"All hopes built on this present world are destined to be quenched and disappointed ... heathenism, so far from being ready to expire, is reproducing itself on Christian soil, under Christian names, even in professedly Christian pulpits and in the spirit and temper of professedly Christian nations. ... No: the millennium is not yet. That is to be a time of holiness; but these are the days of evil."*

*Joseph A. Seiss, *Some Occasional Discourses* (Philadelphia: Smith, English & Co., 1874), 112-113.

- Joseph Seiss (1823-1904)

To understand temporary chastisement at the judgment seat of Christ for disobedient Christians, it is necessary to understand the millennial kingdom of God. There is much misunderstanding in popular Christendom concerning this future kingdom.

Many interpret the future millennium figuratively. Such spiritualizing has a strong tendency to turn the believer's hopes and affections from the next world [or age] where they belong, to this evil age.

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Christians are called to turn their affections from this world to wait for the future kingdom when Jesus Christ will ***literally*** reign on this earth. When the Devil successfully entices professing Christians to live for ***this*** world, the doctrine of Christ's ***future*** kingdom-reward is ignored or polluted:

"I never yet met with a Popish Doctor that held the Millennium. ... It never pleased, but always gave offence to the church of Rome; because it did not suit that scheme of Christianity which they have drawn ... the Millennium being properly a reward and triumph for those that come out of persecution, (i.e. the martyrs,) such as have lived always in pomp and prosperity can pretend to no share in it, or be benefited by it. This has made the church of Rome have always an ill eye upon this doctrine, because it seemed to have an ill eye upon her; and as she grew in splendour and greatness, she eclipsed and obscured it more and more: so that it would have been lost out of the world, as an obsolete error, if it had not been revived by some at the Reformation. …"*

* D.T. Taylor, *The Voice Of The Church* (H.L. Hastings, 1855),119.

- Thomas Burnett (1635-1715)

The future millennium is the key to understanding the doctrine ***of reward according to works*** that has confused so many throughout history:

"The interposition of the Millenary scheme, with its peculiar economy of retribution, is necessary to reconcile the doctrine of scripture, that we are justified and saved by faith, and by faith alone, with the promise of scripture, nevertheless, of a reward proportioned to works. ..."*

* Edward Greswell, "The Millennium And Eternal Life," *The Dawn,* (Sept. 1932).

- Edward Greswell (1797-1869)

Therefore, when the millennium is spiritualized (or confused with the "church" or the eternal age) the crucial distinctions between the free gift of salvation and the prize according to works are blurred.

The Premillennial Truth.

According to ***pre-millennialism*** *(i*.e. the correct interpretation of Bible prophecy), the future millennial kingdom arrives only when Jesus Christ returns (Revelation 19). He will renew this present earth and reign with His faithful, resurrected saints who will then be as glorious "as the angels" (Mark 12:24-25).

Before the future, renewed state of the earth is brought forth by Christ's literal coming, things will continue to grow from bad to worse. Things will grow increasingly sour until the Antichrist (the "Beast") takes over and unleashes his reign of terror. Yet, Jesus Christ will defeat him at His second coming and will usher in the glorious age of the millennial kingdom.

After the millennial reign of Christ on earth with His glorified saints, there will be the Great White Throne (Revelation 20:11) where there will be a general resurrection and judgment. After this judgment the glorified age of eternity will begin. This is the general framework of Biblical pre-millennialism.

Premillennialists maintain that the 1000-year reign in Revelation 20:4 is literal. We certainly believe that it is a spiritual reign (i.e. it is holy and pure); yet it is not a figurative reign. In interpreting the 1000-year reign, pre-millennialists obey the golden rule of Biblical interpretation:

"... 'If the literal sense of a passage gives simple common sense, seek no other sense. Take each word in its original, common, simple sense, unless plain facts from the context demand another sense.' Neglect of this law leads to uncertainty, confusion, and arbitrariness. But if this law be

observed and rightly applied God's Word unfolds itself as a harmonious and connected whole."*

* Erich Sauer, *From Eternity To Eternity* (Grand Rapids: William B. Eerdmans), 167.

- Erich Sauer (1898-1959)

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This rule is derived from observing how the Bible interprets its own prophecies (Jeremiah 29:10; 2 Chronicles 36:21-22, etc.). Others have wisely answered some objections that are often made to this important rule of interpretation:

"The Literalist (so called) is not one who denies that figurative language, that symbols, are used in prophecy, nor does he deny that great spiritual truths are set forth therein; his position is, simply, that the prophecies are to be normally interpreted (i.e. according to the received laws of language) as any other utterances are interpreted - that which is manifestly literal being regarded as literal, and that which is manifestly figurative being so regarded. ... The terms properly expressive of the schools are ***normal*** and ***mystical***."*

* E.R. Craven, *Lange's Apocalypse* (Grand Rapids: Zondervan), 98.

- E.R. Craven (1824-1908)

"When, too, it is said that the Bible is thus to be interpreted like any other book, governed by the laws which alone can protect us against a wrong imposition of meaning, reference is solely made to its grammatical construction, and not, as Liberals and others employ this idea in behalf of unbelief, that it is merely a human production."*

* George N.H. Peters, *The Theocratic Kingdom,* vol. 1 (Grand Rapids: Kregel, 1957), 48.

- George N.H. Peters (1825-1909)

The Amillennial Error.

Amillennialism (being the official Roman Catholic teaching for centuries) refers to the belief that there will never be a literal, earthly, thousand-year reign of Christ in the future. It actually means "no millennium." Amillennialists spiritualize most of Revelation 20, which teaches the great hope of the "First Resurrection." They therefore believe that Christians are in the millennium presently. Since there has now been more than 1000 years since the time of Christ, it therefore follows that this cannot be a literal millennium.

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To the a-millennialist, there is only this present age (which gets most of the attention in such a view), followed by eternity. Most a-

millennialists place Christians ***in Heaven*** after this present age, thereby totally deleting Christ's literal reign ***on this earth*** with His saints. Yet, Jesus Christ must literally sit upon the throne of David (which is ***on earth*** in Jerusalem), not only during the Millennium, but also throughout eternity (Luke 1:32-33).* Therefore, a-millennialism is a great error.

[* Has the author made a mistake here? We must not fail to compare this present galaxy and earth with "a new heaven and a ***new*** earth" (Rev. 21:1) - ***after*** Messiah's Kingdom-Age has ended, Hades emptied of ***all*** the souls of the dead, and God's Great White Throne Judgment has decreed the ***eternal*** place of those judged ***at this time***.]

The Postmillennial Error.

Post-millennialism is similar to a-millennialism in many ways. It teaches that there will be a golden age of Christian triumph on this earth. This golden age continues ***without*** Jesus physically present until He comes to bring in the eternal state and the final judgment. It therefore places Christ's literal second coming ***after*** the millennium. It is no wonder, then, that this millennium of the post-millennialist is also spiritualized into a long, indefinite time, usually much longer than a thousand years.

Some premillennial writers in the 1950's expressed the soberness that came upon many Christians in those days by predicting the soon, total death of postmillennialism. However, ear-tickling, positive views such as postmillennialism are not easy to kill:

"Refuted a thousand times since Bengel's day, it dies hard, the world loves it so! ... Let us dismiss, forever, this 'Idol of the Theatre,' this human invention of a Church Millennium, 1000 years before Christ comes! it is a false conception."*

* Nathaniel West, *The Thousand Years* (Fincastle, Virginia: Scripture Truth Book Co.), 282-285.

- Nathaniel West (1826-1906)

These prophetic systems usually offer a present, outward kingdom with no coming deception or reign of a personal, literal Antichrist before the millennium. Amidst the wars, earthquakes, Christian persecution and other frightful signs, such popular, soothing dreams will always have mass appeal.

How the Lights Went Out.

The majority of Christians in the first few centuries believed in the ***premillennial*** coming of Christ:

"The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism."*

* Philip Schaff, *History of the Christian Church*, vol.2, 614.

- Philip Schaff

They believed the world would go through seven prophetic ***days*** of 1000 years each. They believed the Antichrist would be slain by Christ at the end of the sixth millennium. They looked for this coming of Christ to bring in the great Seventh-Day Sabbath of the world's history (Isaiah 11:10; Hebrews 4:1, 4-5). Soon, however, this hope was replaced in the mainstream with a ***nonliteral*** interpretation of the 1000 years. The future prophecies were mostly spiritualized and made to refer to the ***present age***. The foundation for the Roman Catholic Church and the infamous Dark Ages was laid. The *London Quarterly Journal of Prophecy* describes how the precious premillennial truth of earlier ages was later lost in the mainstream:

"We find that, to carry out the worship of the 'Mother of the Gods,' it became necessary to expel the orthodox from the church. Hence, we find Jerome, Damascus, Basil, and all their friar associates, now teaching a merely spiritual heaven of eternal idleness, precisely similar to that of the mysteries of Eleusis ... The orthodox opposed. They declared their hope that the Lord would return and reign. Damascus decided that the reign of the saints had begun already. He now formerly declared the Millenarians heretical. He expelled them from the church. His courts everywhere decided against them. None were left, save those that worshipped the Virgin Queen, and desired not that Christ would return in the flesh. Buddhism and the Babylonian worship took the [Page 63] place of Christianity, and the old Chaldean Creed became the established religion of the people."*

* *London's Quarterly Journal Of Prophecy,* vol. IV, 332; as quoted in Rev. David Bosworth, *The Millennium and Related Events* (Chicago: Revell, 1889).

Revelation 20 Does Not Refer to the Intermediate State.

Let us examine some of these erroneous views concerning the millennium. Some teach that the 1000-year reign in Revelation chapter 20 **refers to a reign of disembodied saints in Heaven (i.e. between death and the resurrection)**. Postmillennialist Loraine Boettner (1901-1990) defends this figurative view:

"The Millennium of verses 4-6, during which time the souls of 'them that were beheaded for the testimony of Jesus and for the word of God' are

living and reigning with Christ, relates to the ***intermediate state***, and for each individual soul it covers that period between death and the resurrection."*

*Loraine Boettner, *The Millennium* (The Presbyterian And Reformed Publishing Co., 1964), 65-66.

Boettner denies a literal resurrection into a literal kingdom in Revelation 20:4-5. Premillennialists on the other hand would interpret the passage to teach that **the souls "lived again" in bodily resurrection out of the intermediate state. They are resurrected into glorified [and immortal] bodies to *reign on earth* with Christ during the literal thousand years**:

Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: **and I saw the souls** of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; **and they lived and reigned with Christ a thousand years.** 5 But the rest of the dead **lived not again** until the thousand years were finished. **This is the first resurrection.**

"And they lived" certainly means they are no longer in [the place or] the state of disembodied death. They are resurrected [out] ***from*** the dead, never [Page 64] to die again. Evidence that this is true is found in the fact that the Lord at the beginning of the Book of Revelation speaks of His own ***literal*** resurrection from death in ***the same manner:***

Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Revelation 20 Does Not Refer to the New Birth.

Another postmillennialist, David Chilton (1952-1997), spiritualizes Revelation 20 in another manner:

"The Bible is clear: we have been resurrected to eternal life and rule with Christ now, in this age. The First Resurrection is taking place now. **And this means, of necessity, that the Millennium is taking place now as well** ... we should see that the '1,000 years' of Revelation 20 represent a vast, undefined period of time."*

* David Chilton, *Paradise Restored* (Ft. Worth: Dominion Press, 1987), 197, 199.

According to Chilton, Satan has already been bound at Christ's first coming. This is certainly an incredible idea! In 1948, a-millennialist George L. Murray (b. 1896) was honest enough to confess:

"There are many people who find it difficult to believe that Satan is bound today when there is such widespread evidence of his influence ... There are nations being deceived by Satan, living in superstition and antagonistic to the Gospel, even passing legislation to prohibit its propagation. One wonders if this does not suggest the possibility that Satan is now being loosed for a little while to go out deceiving the nations which are in the four corners of the earth."*

* George L Murray, *Millennial Studies* (Grand Rapids: Baker Book House, 1948),177,180-181.

If the state of things suggested such gloom to Murray in 1948, causing him, as ***an opponent of pre-millennialism***, to doubt the [Page 65] binding of Satan, what should the state of things in the decades that followed suggest about such a fable? Aids, sodomy, abortion, Satanism, drugs, earthquakes, hurricanes, suicide, rape, murder, New-Age religion, school shootings and terrorist attacks should therefore make a pre-millennialist out of any reasonable, ***honest*** Christian. Things are not getting any better (2 Timothy 3:13).

If the "First Resurrection" of Revelation 20 actually pictures the new birth, then such would force ***the persecution*** of the saints (the manner in which they died) to be likewise figurative:

Revelation 20:4 ... I saw the souls of them that were **beheaded** for the witness of Jesus ... and **they lived** **...**

Yet, this would make the death, not martyrdom for Jesus, but dying in sin! This would be absurd. The death is literal martyrdom. But if the death is literal, then so is the resurrection.

Allegorical interpretations of Revelation 20 are riddled with many unsolvable problems. Perhaps this is one reason why C.H. Spurgeon (1834-1892) once grew quite irritated at hearing a figurative interpretation of Revelation 20 in his day:

"I once had the misfortune to listen to an excellent friend of mine who was preaching upon this text, and I must confess, I did not attend with very great patience to his exposition. He said it meant blessed and holy is he who has been born again, who has been regenerated, and so has had a resurrection from dead works by the resurrection of Jesus Christ."*

* Charles Haddon Spurgeon, *Spurgeon's Sermons, vol. 7* (Grand Rapids: Baker Book House, 1983), 364.

Is the Kingdom of God Present or Future?

Scripture reveals that prophetic subjects are not limited to only one application. Secondary, figurative applications of the [Page 66] prophecies can exist alongside the primary, literal applications. For

example, Malachi predicts a future, literal coming of Elijah (Malachi 4:5). Jesus affirms the literal interpretation of this prophecy:

Matthew 17:10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?
11 And Jesus answered and said unto them, **Elias truly shall first come, and restore all things.**
Mark 9:11-13 And they asked him, saying, **Why say the scribes that Elias must first come?**
12 And he answered and told them, **Elias verily cometh first, and restoreth all things;** and how it is written of the Son of man, that he must suffer many things, and be set at nought.
13 But I say unto you, **That Elias is indeed come,** and they have done unto him whatsoever they listed, as it is written of him.
Luke 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and **thou shalt call his name John.**
17 And he shall go before him **in the spirit and power of Elias,** to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Nonliteral, specialized fulfilments do not over-rule the basic, literal fulfilments of the Scriptures. Christ said Elijah "shall first come" in Matthew 17:11. John the Baptist was already dead when Christ said those words (Matthew 14:10). When John was alive he denied he was Elijah (John 1:21). Therefore, before Christ comes again, the literal Elijah must have a restoration ministry in Israel (Revelation 11:3-6; James 5:17). Justin Martyr recognized this dual truth concerning Elijah (*Dialogue*, Chapter XLIX). In connecting this to the prophecies concerning the kingdom of God, it therefore follows that we must never erase the literal, future kingdom on the basis of any supposed spiritual kingdom in the present:

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"But it would be precipitate [rash] if from the fact that the New Testament speaks of a spiritual fulfillment of the Old Testament kingdom prophecies the conclusion were drawn that this is the complete fulfiliment and no other further fulfilment is to be expected. ... **According to the Scripture both the literal and symbolic spiritual explanations are justified in principle**."*****

* Erich Sauer, *From Eternity To Eternity* (Grand Rapids: William B. Eerdmans), 166-167.

- Erich Sauer (1898-1959)

Along this line, Robert Govett (1813-1901) interpreted the Bible to hold two different facets of the kingdom:

"... there are two states of the kingdom: (1) The Kingdom in Mystery; and (2) The Kingdom in Manifestation. ... But Christians usually seize upon the exceptional passages, which treat of the kingdom in mystery, **and make them the key to interpret the others, to the production of great confusion** on the subject. The interpreting concerning the kingdom of grace what God has spoken of the kingdom of glory, introduces great darkness into the clear teachings of our Saviour."*

* Robert Govett, *Kingdom Of God Future* (Conley & Schoettle, 1985), 2-3, 11.

George N.H. Peters (1825-1909) provides us with another interpretation. He maintains in his ***Theocratic Kingdom*** that the few verses describing a ***present*** kingdom are in reality the future, literal kingdom stated in present tense. Since all Christians have been equipped by Christ's Blood to inherit this coming kingdom, the Bible speaks of saints having already obtained it in a ***potential*** and ***provisional*** sense. Notice how the Bible sometimes uses such language:

Genesis 17:4 As for me, behold, my covenant is with thee, and thou **shalt be** a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for **a father of many nations have I made thee**.

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Romans 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and **calleth those things which be not as though they were**.

Numbers 33:53 And ye shall dispossess the inhabitants of the land, and dwell therein: **for I have given you the land** to possess it.

Romans 8:30 Moreover **whom he did predestinate**, them he also called: and whom he called, them he also justified: and whom he justified, **them he also glorified**.

Whether conditional or unconditional, God's promises often call things in the future "as though they were" in the present (Genesis 20:3). Notice the similar language in the following Scriptures:

Colossians 1:13 Who hath delivered us from the power of darkness, **and hath translated us into the kingdom of his dear Son**:

Revelation 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

According to Peters, there is no reason to refer these verses to a present, spiritual kingdom. They simply refer to what is potentially and provisionally true for every saint.

It should also be mentioned that the Bible sometimes speaks of the future, literal kingdom as being allegorically present in ***word*** form. In other words, it is present only through the eye of faith. It is present in promissory, seed form in everyone that has ***heard*** it preached:

Matthew 13:19 When any one **heareth the word of the kingdom,** and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Perhaps this is why Jesus could say that the kingdom of God was "within" the stubborn Pharisees. They had certainly ***heard*** the tidings concerning the kingdom; yet most of them had rejected [Page 69] the news concerning how to obtain it. The ground was hard. Christ therefore often spoke to them ***mystically*** because of their hardened hearts:

Luke 17:20-21 And when he was demanded of **the Pharisees, when the kingdom of God should come,** he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, **the kingdom of God is within you.**

Matthew 13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

The future kingdom of God is now present in an allegorical sense in word form. This is why anyone who obediently believes the truth concerning it can figuratively be said to be ***presently*** entering it:

Matthew 11:12 And from the days of John the Baptist until now **the kingdom of heaven suffereth violence, and the violent take it by force.**

Luke 16:16 The law and the prophets were until John: since that time **the kingdom of God is preached,** and **every man presseth into it.**

Notice Christ said the kingdom of God "is preached." It is in this ***figurative*** sense alone that those who respond to the preaching of the future kingdom **presently** "enter" it. Likewise, in this same allegorical sense, all who are taking the steps to announce and fulfil the requirements for kingdom entrance in their current conduct are revealing this literal, future kingdom to others in the present (Luke 8:1; Romans 14:17). The same type of language is used in regard to the unrighteous (Genesis 20:3). He that goes to the strange woman's house is said to be ***presently*** walking into death and Hell (Proverbs 7:27).

In conclusion, whatever spiritual or present kingdoms ***may*** be found in Scripture, ***there is no ground at all*** for ignoring or [Page 70] misapplying the many Scriptures that speak of a literal 1000-year kingdom to come. This future kingdom is the reward for faithful service set before every Christian. '

* * *

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Chapter 8 The Christian's Danger of Kingdom Exclusion.

"For forty years I have glossed over every passage which refers to exclusion, and have refused to apply it to the Christian man. But, on the face of them, **these passages do apply to Christians everywhere**. They are in Epistles written to Christians. ... I feel that when an Apostle says, 'Be not deceived,' there may be **great danger that some will be deceived, in applying Scriptures to other people and carefully shielding the application from ourselves** ... does it not issue a solemn warning to every Christian man, that the practice of a certain course of conduct which the Apostle Paul reluctantly deals with, **will exclude from the Millennial reign of Christ**?"*

* Dr. A.T. Schofield, "The Entrance Into The Kingdom Of God," *Prophecy Investigation Society Papers* (Nov. 12th, 1909), 31.

- Dr. A.T. Schofield (1846-1929)

"Why will not Christians listen to an argument on this point wholly drawn from Scripture? ***Because they do not like it.*** They wish to assume ... that every believer will without fail enter the millennial bliss. In this I behold the commencing fulfilment of 2 Tim. 4:3-4."*

* Robert Govett, *Entrance Into The Millennial Kingdom, Four Letters To J. T. Molesworth* (Norwich, Fletcher & Son, 1883), 1.

- Robert Govett (1813 -1901)

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At the judgment seat of Christ, unfaithful Christians will lose entrance into the millennial kingdom and will be banished for 1000 years. **They will then be resurrected at the Great White Throne after the millennium**:

Revelation 20:12 And I saw the dead, small and great, stand before God... 15 And whosoever was not found written in the book of life was cast into the lake of fire.

The lost (who never believed the Gospel) will not be found written in the Book of Life. **Yet, many Christians (who had missed the millennial kingdom) will be found written in the Book of Life**.

They will spend eternity with God. Unfaithful Christians do not lose salvation in eternity; they only lose entrance into the millennial kingdom.

The Bible teaches that the millennial reign is only given to the faithful saints who suffer with Christ:

2 Thessalonians 1:5 ... that ye may be counted **worthy of the kingdom** of God, **for which ye also suffer**:

2 Timothy 2:12 If **we suffer**, we shall also **reign with him**: if we deny him, he also will deny us:

Romans 8:17 ... and joint-heirs with Christ; **if so be that we suffer with him,** that we **may be also glorified together**.

Revelation 3:21 To him that overcometh will I grant **to sit with me in my throne,** even as I also overcame, and am set down with my Father in his throne.

We suffer for Jesus through resisting the flesh and the Devil and despising the persecutions of the world. The millennial kingdom is therefore a ***reward***.

Colosslans 3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive **the reward of the inheritance:** for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

1 Peter 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should **inherit a blessing**.

Galatians 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which **I tell you** before, as I have also **told you** in time past, that they which do such things **shall not inherit the kingdom of God**.

Matthew 6:33 But **seek ye first the kingdom of God...**

To walk in the flesh is to refuse to suffer for Christ. The Bible teaches that **Christians who will not resist temptation, and will not repent, will not inherit the kingdom**. **They will not receive the reward. They will instead be banished or excluded until after the millennium**.

The majority of pre-millennialists today believe that Christians can forfeit a high ***position*** in the coming kingdom through disobedience or slothful service. The Bible indeed teaches this doctrine. Yet, this only applies to Christians who are breaking the "least" of the commandments. The Christians who will be

accounted worthy to enter the kingdom will be given higher or lower positions of authority based upon the degree of attention they have given to the details commanded in the Bible. Those that avoid or disdain what they believe to be only ***minor*** commandments in the New Testament (and therefore teach others to avoid them) will suffer a diminishing of their glory, even though they make it ***into*** the kingdom to reign:

Matthew 5:19 Whosoever therefore shall break one of these **least commandments,** and shall teach men so, he shall be called **the least in the** [Page 74] **kingdom of heaven:** but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Notice that the subject is the "least" of the commandments. However, the very next verse assures the disciples that they may break "great" commandments and may actually fail to ***enter*** the coming kingdom:

Matthew 5:20 For **I say unto you,** That except your righteousness shall **exceed the righteousness** of the scribes and Pharisees, **ye shall in no case ENTER into the kingdom** of heaven.

Many rightly apply verse 19 to believing disciples, yet they apply verse 20 to unbelievers! This is to break a fundamental rule of Biblical interpretation. The ***context*** must be noted:

Matthew 5:1 And seeing the multitudes, he went up into a mountain: and when he was set, **his disciples came unto him:**

2 And he opened his mouth,**and taught THEM**, saying, …

The "you" throughout Christ's discourse in Matthew [chs.] 5-7 are the disciples. They are "salt of the earth" (Matthew 5:13) and "light of the world" (Matthew 5:14). Whoever is warned in verse 19 is also warned in verse 20, unless one can ***prove*** the contrary from the context.

It is ***practical*** righteousness that Christ is calling for throughout Matthew 5-7. In Matthew 5:20, He tells believers that they must be holier than the scribes and Pharisees if they ***will enter*** the kingdom. In other words, they must obey God from pure motives instead of only serving God outwardly in order to impress men.

The people that Christ is addressing in the ***Sermon on the Mount*** already believe upon Him. If any lost ***professors*** have slipped in behind the disciples, Christ does not address them in command, promise or warning.

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Many attempt to deny that the warnings of the ***Sermon on the Mount*** apply to New Testament Christians. Paul therefore gives a sharp warning about ***ignoring*** the words of Christ:

1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, **even the words of our Lord Jesus Christ,** and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, **but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,**

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Some teach that the Gospel of Matthew is a ***Jewish*** book, and that this means Christ's promises and warnings cannot apply doctrinally to all Christians. But Christ Himself commissioned His disciples to teach ***saved Gentiles*** His commandments:

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 **Teaching them to observe ALL THINGS whatsoever I have commanded you:** and, lo, **I am with you alway, even unto the end of the world.** Amen.

Notice, He says that all nations are to ***observe all*** the things He commanded His disciples. It is implied that this was to go on unto the "end of the world." It therefore follows that the promises and warnings of the ***Sermon on the Mount*** apply to New Testament Christians today. We have no right to disregard a promise or warning unless we are given clear authority to do so elsewhere in the New Testament. But Paul never disannuls the Lord's warnings to believers. Instead, he affirms them.

What is the evidence for taking the Gospel of Matthew as being written to only Jewish believers? Matthew (like Mark and John) interprets for his readers Hebrew words (Matthew 1:23). In Matthew 28:15, he speaks of the Jews as "the Jews," and he refers to Jewish synagogues as "their synagogues" (Matthew 4:23, 9:35).

His Gospel is for all believers, Jew and Gentile, in all ages. Jesus Christ commanded his disciples (including Matthew!) to teach His words to all nations (Matthew 28:19-20) and added that He would be with them "unto the end of the world." Many of the old defenders of dispensationalism stoutly rejected the hyper-dispensational, Bullingerite idea that the warnings and promises of Jesus in the Gospel of Matthew are to be applied ***only*** to Jewish

disciples (i.e. Robert Govett, J.R. Graves, G.N.H. Peters, G.H. Pember, H.W. Fry, etc.). Such men were premillennial and pre-tribulational, and they believed in the future restoration of literal Israel.

It is argued that Matthew presents Jesus as the son of David and that this proves that His promises and warnings have no direct, doctrinal application to Christians today. However, the apostle Paul also presents Jesus Christ as the son of David, and calls this fact a central part of his own gospel:

2 Timothy 2:8 Remember that Jesus Christ of the **seed of David** was raised from the dead according to my gospel:

Are we to reject any application of Paul's inspired warnings to present-day Christians and instead apply them to a future age?

Paul's [The] Epistle to the Hebrews teaches that God has spoken to us by ***His Son*** (Hebrews 1:1-2). This was written later in Paul's ministry when the sign gifts were mentioned in past tense (Hebrews 2:4). Certainly then, Paul believed the warnings and promises in the ***Sermon on the Mount*** apply to all Christians, Jew or Gentile. It is God's Son that spoke the words of the ***Sermon on the Mount.*** There has certainly been later revelation of the Holy Ghost. It is true that ***some*** of Christ's commands were meant only for His first century disciples. Christ commanded the twelve not to preach to Gentiles (Matthew 10:5-11). But later, He changed this command and gave a new commission [Page 77] (Matthew 28:19). We must apply every command, warning and promise of Christ to all Christians, in all ages, unless it would be absurd or unbiblical to do so. There is absolutely **no reason to teach that Christ's warnings in the *Sermon on the Mount,* etc., are not to be applied to modern Christians.** They are repeated in general to saints throughout all of the New Testament. Jesus warns true believers about missing the future millennial kingdom (Matthew 5:20; 7:21; 13:41; 18:3, 23, 35; 19:23-25, 22:2, 13; 25:1, 11-13; Mark 9:38, 47; 10:15, 23; Luke 9:62; 13:23-28, 14:15, 24; 18:17, 24; 19:12, 26). So does the apostle Paul (Acts 14:22; 1 Corinthians 6:9, Galatians 5:21, Ephesians 5:5; 1 Thessalonians 2:12; 2 Thessalonians 1:5; Hebrews 3:14, 19; 4:1, 11; 12:28)!

Some apply the ***Sermon on the Mount*** as a means of gaining salvation in endless eternity. However, the ***Sermon*** is specifically

addressed to those***already saved*** through faith in Jesus; they are already children of their Father (Matthew 5:16, 45, 48).

Some believe that Christ's words are a future constitution ***in*** the 1000-year kingdom. This is also an absurd error. Christ speaks to those who are soon to be persecuted. Such teaching would certainly have no place ***in*** the kingdom where Christ will rule the world with a rod of iron (Matthew 5:5, 10, 12, 20:6:10, 19). Jesus speaks of the kingdom as future, not present (Matthew 5:19-20; 6:10, 33, 7:21).

There are many warnings in the Gospels to New Testament Christians. They speak of the future judgment seat of Christ. Christian teachers that deny this truth are usually more than ready to apply all the ***nice promises*** in the Gospels to themselves. This was the methodology of Rome for centuries. Catholics took the blessings promised to Israel, yet ignored the warnings. **The harsh warnings to believers in the Gospels cannot be denied by such hyper-dispensational twisting**. Christ also harshly warns the ***Seven Churches*** in the Book of Revelation, providing further [Page 78] evidence that His warnings in the Gospels are also meant for New Testament Christians in every age (Revelation 2:11; 3:5, 10, 16).

Proof That the Kingdom Can Be Missed.

There are many passages in the Bible that plainly teach that disobedient Christians are in danger of missing the millennial kingdom:

Matthew 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, **and few there be that find it.**

Christ is here addressing His disciples who already believe upon Him (John 3:16). The strait gate is entrance into the millennium.

Matthew 7:21 Not every one that saith unto me, Lord, Lord, **shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.**

Believers who walk in disobedience are in danger of **missing the kingdom**.

Matthew 18:1 At the same time came **the disciples** unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say **unto you,** Except **ye** be converted, and become as little children, **ye shall not enter into the kingdom of heaven.**
4 Whosoever therefore **shall humble himself** as this little child, the same **is greatest in the kingdom of heaven.**

This passage is addressed to disciples. They are warned about missing the kingdom altogether. The word "converted" is simply a reference to **a practical change in the Christian's walk**. It means these disciples **must quit competing with each other in pride**. Many saints in modem churches have the same problems.

Matthew 19:23 Then said Jesus unto his disciples, Verily I say unto you, **That a rich man shall hardly enter into the kingdom of heaven.**
24 And again I say unto you, It is easier for a camel to go through the eye of a needle, **than for a rich man to enter into the kingdom of God.**

Here the kingdom of God is shown to be the same as the kingdom of Heaven. The kingdom of Heaven is the kingdom that the God of ***Heaven*** sets up on earth when Christ comes again to reign. Heaven is often used as a reference to God since it is the place of His throne (Psalms 11:4; Matthew 5:34):

Mark 11:30 The baptism of John, was it **from heaven,** or of men? answer me.

Luke 15:18 I will arise and go to my father, and will say unto him, Father, 1 have sinned **against heaven,** and before thee,

In the same manner, thousands of newspaper articles could be cited which use "Washington" or "the White House" as synonymous for government leaders.

In Matthew 19:23, Christ is teaching that **riches will hinder obedience since they tempt one to compromise to keep them**:

1 Timothy 6:9 But they that will be rich **fall into temptation and a snare,** and into many foolish and hurtful lusts, which drown men in destruction and perdition.
10 For the love of money is the root of all evil: which while some coveted after, they **have erred from the faith,** and pierced themselves through with many sorrows.

Notice some other passages of Scripture that teach that all Christians will not enter the kingdom:

Matthew 25:19 After a long **time the lord of those servants cometh, and reckoneth with them.**
21 His lord said unto him, Well done, thou good and faithful servant: thou hast been **faithful** over a few things, I will make thee ruler over many things: **enter thou** into the joy of thy lord.

Notice that entrance into the "Joy of thy Lord" (i.e. in the millennial kingdom) will be based upon faithfulness at Christ's second coming.

Luke 13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them,
24 **Strive to enter** in at the strait gate: for many, 1 say unto you, **will seek to enter in, and shall not be able.**
25 When once **the master of the house** is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, **in the kingdom of God, and you yourselves thrust out.**

Whoever Christ is addressing **is commanded to work for kingdom entrance**. One does not "strive" (labour strenuously) for salvation in eternity. This passage teaches how saved disciples can enter into the ***coming kingdom*** by abstaining from practical iniquity.

Acts 14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,
22 Confirming the souls **of the disciples,** and exhorting them to **continue in the faith,** and that **we must through much tribulation enter into the kingdom of God.**

The above exhortation to Christians is to "continue in the faith" in order to enter the coming kingdom. To continue in the faith is to often put oneself in great danger. Even in an age when persecution is limited, one must nevertheless often endure great losses in money or esteem in order to confess Christ and stand for His ***whole*** truth.

2 Thessalonians 1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest token of the righteous judgment of God, **that ye may be counted worthy of the kingdom of God, for which ye also suffer:**

These Christians are said to suffer for "the kingdom," not just for a high position within it. No pre-millennialist should fail to see in these Scriptures that kingdom ***entrance*** is conditional. The only way around the implications of the passage is to attempt to argue

(as Roman Catholics [and Protestant A-millennialists]) that the kingdom of God is not the millennium.

Hebrews 3:1 Wherefore, **holy brethren, partakers of the heavenly calling,** consider the Apostle and High Priest **of our profession, Christ Jesus;**

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

11 So I sware in my wrath, **They shall not enter into my rest.**

12 **Take heed, brethren,** lest there be in any of you an evil heart of unbelief, in **departing from** the living God.

18 And to whom sware he that **they should not enter into his rest,** but to them that believed not?

19 So we see that **they could not enter in** because of unbelief.

These words are addressed to ***Hebrew*** Christians, just as 1 Corinthians is addressed to ***Gentile*** Christians. These Christians are exhorted to not depart ***from*** God. The "rest" is the "world to come" (Hebrews 2:5). It is the **millennial age**, the glorious ***7th day Sabbath***.

To Not Inherit Necessarily Implies to Not Enter.

The following Scriptures are plainly warnings to true, New Testament Christians. They warn that entrance into the millennial kingdom may be forfeited. To lose the kingdom as an inheritance is to lose entrance into it:

1 Corinthians 6:8 Nay, ye **do wrong, and defraud, and that your brethren.**

9 Know ye **not that the unrighteous shall not inherit the kingdom of God? Be not deceived:** neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, **shall inherit the kingdom of God**.

Galatians 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which 1 tell you before, as 1 have also told you in time past, that **they which do such things shall not inherit the kingdom of God.**

Ephesians 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among **you, as becometh saints;**

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, **hath any inheritance in the kingdom of Christ and of God**.
6 **Let no man deceive you** with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
7 Be not ye **therefore partakers with them**.

In regard to the above words in Ephesians 5:5, David Bosworth (1814-1899) has written:

"I see no way to avoid, or get around this plain testimony, except by making a distinction between ***inheriting*** and ***inhabiting*** (i.e., in the sense of possessing, or enjoying). That there is a difference in the meaning of the words, I do not pretend to deny; but as used in this place, there seems to be only a distinction of terms, and not meaning."*

* David Bosworth, *The Millennium And Related Events* (Chicago: Revell, 1889).

Nevertheless, many others fancy that the word "inherit" in reference to the kingdom of God in such Scriptures as Galatians 5:21, etc., allows ***entrance*** to ***all*** Christians at Christ's coming. This way, the only danger for rebellion would be the loss of ownership and authority ***in*** the kingdom (i.e. "inheritance"). **Such teaching, tones down the warnings scattered throughout Paul's Epistles, in regard to not missing the kingdom**. The danger for unfaithful believers is seen to be only a loss of ***crowns***. However, [Page 83] Scripture teaches that ***all*** Christians who ***enter*** the kingdom from this dispensation are glorified ***kings***. Tolose the ***crown*** isto lose kingdom ***entrance*** (Revelation 5:10; 20:4-6; 1 Corinthians 9:24-27). All Christians, who enter the kingdom, enter ***crowned***. Faithful Christians will primarily reign over natural nations who will then populate the earth:

"There is no hint in Scripture of resurrected believers being subjects in the Millennial Kingdom; the subjects of that Kingdom are the nations of the earth. ... For believers it is a matter of reigning or exclusion..."*

* D.M. Panton, *The Dawn* (Nov. 1947).

- W.P. Clark

Likewise, Watchman Nee states:

"Once a Western missionary told me, 'If I cannot have the crown, at least I can have the kingdom.' ...What is a crown? It is not merely a hat beaten with gold and studded with diamonds. ... What is a crown? A crown represents position in the kingdom. It also represents glory in the kingdom. ... When one loses the crown, he loses the thing that the crown represents. We have to see that the crown is the symbol of the kingdom. ... The crown is a reward for the overcomers, and the throne is also a reward for the overcomers. ... There is no such thing as losing the

crown but still having the kingdom. Similarly, one cannot lose the throne but still have the kingdom."*

* Watchman Nee, *The Gospel Of God*, vol. 3(California: Living Stream Ministry, 1990), 401.

Fundamental Baptist writer, William F. Roadhouse writes:

"No reward, no crown - no crown, no reigning! ... There will be no crownless regents in Christ's coming Kingdom! ... Saved-but-crownless will never see us through into coming kingdom joys."*

* W.F. Roadhouse, *Believers Sharing Or Forfeiting Christ's Glorious Reign!* (Toronto), 25, 27.

The rebellious, Old Testament Jews mentioned in Hebrews 3 and 1 Corinthians 10 did not ***enter*** the Promised Land ***at all***. They [Page 84] were not allowed to enter and become ***subjects***. They were not allowed to enter and simply forfeit the right of owning property. They were ***excluded***. These chapters are written to ***New Testament Christians*** as a ***warning*** in regard to the future millennial kingdom:

Hebrews 2:5 For unto the angels hath he not put in subjection **the world to come, whereof we speak.**

Hebrews 4:11 Let us **labour therefore to enter into that rest,** lest any man fall after the same example of unbelief.

The future "rest" that believers are promised through faith ***and patience*** (Hebrews 6:12) is the same as the "world to come." It is the future millennial kingdom:

1 Corinthians 6:9 Know ye not that the **unrighteous shall not inherit the kingdom of God?** Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

1 Corinthians 10:6 Now these things **were our examples, to the intent we should not lust after evil things, as they also lusted.**

7 Neither be **ye** idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 **Neither let us commit fornication,** as some of them committed, **and fell in one day three and twenty thousand.**

9 Neither let **us** tempt Christ, as some of them also tempted, **and were destroyed of serpents.**

10 Neither murmur **ye**, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened **unto them for ensamples: and they are written for our admonition,** upon whom the ends of the world are come.

Can any imagine that Paul's intention is anything other than to warn of the same judgments falling on ***Christians*** in this age? No disobedience will be tolerated ***in*** the millennial kingdom when Christ rules. He will judge the nations with a rod of iron. However, no one from this present age ***will enter*** the kingdom to begin with, without practical holiness. The unrighteous and the [Page 85] unholy, even among Christians, will be excluded at the second coming of Christ:

Hebrews 12:14 Follow peace with all men, **and holiness, without which no man shall see the Lord:**

To not inherit the land is to be denied the privilege of possessing it ***by entrance***. This can be seen by comparing Numbers 13 & 14 and Deuteronomy 4:19-26 with 1 Corinthians 10:4-12 and Hebrews 3 & 4. The same relationship between the two words is also revealed elsewhere:

Matthew 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but **if thou wilt enter into life, keep the commandments**.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly **enter** into the kingdom of heaven.

Mark 10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall **I do** that I may **inherit** eternal [age-lasting] life?

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to **enter** into the kingdom of God!

To not "inherit" a kingdom is to not enter into it and inhabit it. To be denied the right to go up and ***possess*** the land is to ***perish off*** the land and miss the blessing. Those that attempt to water down the kingdom warnings of the apostle Paul miss a crucial point. In 1 Corinthians 6: 9, 10 and Galatians 5: 21 it does not say "does not have any inheritance ***in*** the kingdom of God." It says very specifically, that for disobedience, the Christian will not inherit "**THE**" kingdom of God:

1 Corinthians 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, **shall inherit THE kingdom of God.**

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It is true that some entered in among the Israelites who did not possess an inheritance in the land. However, these correspond to the mortal nations that will live during the millennium, not to

Christians who are commanded ***in this age*** to go up and possess the land by "overcoming" (Matthew 11:12; 2 Timothy 2:12, etc.).

* * *

Chapter 9 A Protestant Purgatory?

"... I might show how others have been led rashly to make the coming of the Lord and its attendant judgments, a **kind of purgatory** for the purification of unfaithful believers ... Thus, Bishop Hall, rehearsing the Millenarian tenets of his day, enumerates among them the following: 'Christ shall examine, blame, and shame the saints who are alive at his coming, if they be found to have walked loosely…' … Nor was the Bishop mistaken as to the views of his opponents..."*

* Samuel Waldegrave, *New Testament Millenarianism* (1854).

- Samuel Waldegrave (1817-1869)

"Others fall back upon the old heresy of **a purgatory of some kind** ... Exclusion from the Millennial Kingdom, we are told by some, will be the penalty imposed on Christians who lapse into immoral practices ... To acknowledge as a Christian anyone who is living in open sin is to be false to the Lord."*

* Sir Robert Anderson, *Forgotten Truth* (1914), 131, 148.

- Sir Robert Anderson (1841-1918)

"... Dillow constructs**a sort of Protestant Purgatory** for the 'unrepentant who are saved.'"*

* David Reagan, "Eternal Security-Do Believer's Have IT" (The Lamplighter,July-August 2000).

- David Reagan

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Notice the words used in the above objections. What do words such as "a kind of," "of some kind" and "a sort of" actually imply? They reveal that the opponents of accountability truth understand that there is certainly ***a difference*** between this truth and the heresy of Rome!

The Catholic doctrine of Purgatory is certainly heresy. However, in their zeal to escape a so-called ***Protestant*** or ***Baptist Purgatory*** at all costs, many professing Christian leaders are running into the pit of ***Catholic salvation assurance*** (which is no true "assurance" at all, since [eternal salvation in] it is based on works or fruit).

Joseph Dillow (author of *The Reign of the Servant Kings)* believes (like Charles Stanley, Zane Hodges, Tony Evans, etc.) that disobedient Christians will experience a type of ***outer darkness***

that is ***within*** the millennial kingdom. They do not teach total exclusion from the millennial kingdom. These evangelicals are part of a refreshing, motivating revival of ***accountability truth***. Their warnings (although softer than the Bible actually teaches) are often maligned as some type of "Protestant Purgatory" by those that do not believe a Christian can sin badly enough to merit such punishments. Certainly, this same objection will be made in regard to the harsher warnings found in this book.

There are many verses that Catholics have used to attempt to justify their ***Purgatory***. Yet, there is no such ***place*** mentioned in the Bible. **Friends and relatives cannot pay or pray a Christian's way out of future chastisement**. Also, unlike the Catholic myth, future chastisement of unfaithful believers is not for the purpose of ***earning*** final, positional [eternal] salvation. It is discipline from a just and faithful Father who loves His children enough to chastise those who hurt themselves and others, contrary to the rules of His holy household.

Rome teaches that water baptism and the Lord's Supper both have redemptive value in the long ***process*** of salvation through works. Bible believing Christians throughout history have rejected Rome's perversion of these ordinances yet kept the ordinances themselves in obedience to the Bible. However, when it came to ***temporary chastisement on the day of judgment***, many Christians decided to throw out the teaching altogether! Yet, there is more Scriptural evidence for the doctrine of temporary chastisement at the judgment seat of Christ than there is for the holy ordinances of water baptism and the Lord's Supper added together.

Rewards and chastisements abound in this life for practical obedience or disobedience (1 Corinthians 11, Hebrews 12). What many have missed is simply that there are multitudes of Scriptures that teach that such rewards and chastisements can be extended on the same basis over into the next world, during the coming millennial kingdom (2 Corinthians 5:9- 11, Galatians 5:21). If harsh discipline for [regenerate] believers in this life does not take away from the Cross of Calvary, then neither does the doctrine of discipline for some believers during the coming age of reward. It is when the Catholics teach that such discipline ***merits*** positional salvation in eternity that such a concept becomes a devilish error.

In regard to the history of Purgatory, Jacques Le Goff writes:

"Until the end of the twelfth century the noun ***purgatorium*** did not exist: ***the*** Purgatory had not yet been born. It is a remarkable fact that the first appearance of the word ***purgatorium***, expressing a newly acquired awareness of Purgatory as a place and thus the birth of Purgatory per se, has been neglected by historians..."*

* Jacques Le Goff, *The Birth Of Purgatory* (University Of Chicago Press, 1986), 3.

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The Roman Catholic dogma of Purgatory was officially ratified at the Council of Ferrara-Florence (1438-45) and reaffirmed at the Council of Trent (1545-63). The concept was developed in the sixth century. Augustine (354-436) helped lay the foundation. Jerome (and many other early, professing Christians) taught that some Christians would be temporarily punished in fire, yet saved at last. Augustine, on the other hand, resisted this idea, and taught that any man that committed gross sins would burn eternally. Gregory the Great (540-604) would build upon Augustine's framework by teaching that there would be temporary punishment in fire for "light" or venial sins, while all other sins would bring eternal damnation. Sufferings, whether for Christ (as a martyr) or for venial sins (in this life or in the intermediate state), were given redemptive value. The Biblical truths of millennial exclusion and millennial chastisement were perverted into Rome's monstrous Purgatory. Rome therefore compromised the grace of God as it relates to eternal salvation.

The testimonies of the following ***accountability teachers*** will reveal the folly in branding chastisement (during the age of the millennial kingdom) as "Purgatory." It is an emotional ***straw man:***

"Most will take up the ground – 'Chastisement, ***but only in this life***.' Your proofs, friend? ... you admit, that in spite of Jesus' atonement, the chastisements of God descend on the offending believer in this life, It is no bar then to their falling on him in the next age."*

* D.M. Panton, *The Judgment Seat Of Christ* (Schoettle), 78-79.

- Robert Govett (1813-1901)

"The kingdom, as it is the period of reward to the righteous, so is it, to those of a contrary conduct, the time of exclusion and penalty. ... The offences between brother and brother are not infinite, and so neither shall the duration of the sentence be for ever. The last farthing will be paid off: the time of imprisonment expire. 'The age to come' is to be the time of forgiveness of some things, as well as the present age: Matt. 12:32. 'But this is ***purgatory***!' Is it [Page 91] Scripture? Do not, Christian brother, seek to

set aside a truth because it is unpleasant, by raising a storm of prejudice. If this be not spoken to disciples, prove it! Put it down by force of Scripture! Hew it in pieces with that two edged sword! But if it be the word of Christ, bow to it! 'Tis not, in its chief features, like the Romish doctrine of purgatory. 1. Purgatory is supposed by Romanists to begin at death, to end at Christ's appearing. The sentence here begins only with the Saviour's judgment seat. 2. The parties detained in purgatory, it is asserted, may be delivered by prayers, masses, indulgences, etc. This last is the especial feature, which has rendered the Romish doctrine so justly odious. It has no place here. But the one question is, What saith the Scripture? - To that I bend; do you also beloved!"*

* Robert Govett, *The Sermon On The Mount* (London: Thynne & Co. LTD, 1934; reprint, Miami Springs: Conley & Schoettle, 1984), 77-78.

- Robert Govett

"The Roman doctrine of Purgatory would have been impossible had the Church always held and taught the full Scripture truth of a believer's purging. Only twice has the Roman doctrine been officially defined. 'If such as be truly penitent die in God's favour before they have satisfied for their sins of commission and omission by worthy fruits of penance' - i.e., assisted their own atonement – 'their souls are purged after death with purgatorial punishments' (Council of Ferrara); 'and the souls delivered there are assisted by the suffrages [prayers and devotions] of the Faithful, and especially by the most acceptable sacrifice of the Mass.' (Council of Trent). ... Prayer for the dead is unknown in the Scriptures. This cuts away the root of all abominations (indulgences, etc.) that have grown around the Roman doctrine. ... But the vital error lies in confusing discipline with [eternal] salvation. ... There are no atoning sufferings but the sufferings of Calvary: works with a view to salvation are sinful and deadly ... only a saved soul can be purged by chastisement. No amount or degree of suffering can improve into life a soul dead in trespasses and sins, any more than dead wood can be made to grow fruit by pruning ... 'Some of the oldest Roman divines taught that all the remains of sin in God's children are quite abolished by final grace at the very instant of their dissolution; so that the stain of the least sin is not left behind to be carried into the other world.' (Archbishop Usher's *Answer to a Jesuit, p. 165*). This ancient Roman doctrine is as unscriptural as the later Roman doctrine of Purgatory."*

* D.M. Panton, Purgatory (Farnborough, Hants.. The Vanguard Reprints, #93).

- D.M. Panton (1870-1955)

"All denunciation of this truth as 'purgatory' condemns the Lord Jesus at least as sharply as it criticizes His commentator. Roman error on the point is lodged [Page 92] in making a believer's punishment hereafter a means to his fundamental salvation, an integral part of the Atonement."*

* D.M. Panton, Purgatory (Farnborough, Hants.. The Vanguard Reprints, #93).

- D.M. Panton

“I hear the orthodox exclaim, ‘Purgatory! Purgatory!’ ‘Away with such a fellow from the earth; for it is not fit that he should live.’ But invective is not argument, and the mandate of conventionality cannot silence the voice of God in the breast of any man to whom truth and righteousness are dearer than the plaudits of the crowd.”*

* Stephen S. Craig, *The Dualism Of Eternal Life* (Rochester: 1916), 138.

- Stephen S. Craig (1916)

“It will be objected that this prospect of punishment after death for some who are ultimately to be saved savours of the Roman doctrine of purgatory. Stalwart Protestants will rush to the battle with the heaviest armaments they can command. But let the searcher for truth alone be calm .... Every instructed Christian believes in purgatory in principle. The fire purges the gold that it may be fit for the king’s table. Heb. 12:12; 1 Pet. 1:6, 7, indeed the whole Bible teaches this, nor is it questioned as to the ways of God our Father with His children ***in this life***. It is therefore simply a question of whether God by His Word does or does not extend the application of this process to life after death. No new principle as to His ways is introduced. And who shall complain, or even wonder, should He thus vindicate His justice before men and angels? It is not fully exhibited in this life, even in the case of His children. The godly do not get a full reward of virtue, nor the carnal believer the due reward of his deeds. The former rightly look beyond death for their recompense; it is but consistent that the latter should then receive theirs. ... This differs ***radically*** from the Romish doctrine of purgatory, for that dogma makes the suffering after death for such as go to purgatory necessary to their purification and final salvation....Thus 'according to the Romanists the departed have to make an atonement ***themselves***, in the purgatorial state, for the sins they have committed when in this life.’ (Walter Hook, in Dr. W.F. Hook’s *Church Dictionary*, 629). ... It is worth deep and full inquiry whether it be not the case that the whole system of Roman theology, and each dogma separately, has some element of truth at its heart, truth perverted and corrupted, but there. ... If this is so, it is to be expected that in even their doctrine of purgatory there is an element of truth. In the fierceness of Reformation controversy it too largely happened that almost everything Roman was rejected ***in toto***, instead of discrimination being employed to rescue the wheat from the chaff. The chief exception was the retention of the fatal doctrine of regeneration by baptism. Here more discrimination ought to have been used to reject the error while yet retaining New Testament teaching and practice. But it would have been a mistake to have rejected [Page 93] baptism as completely and summarily as purgatory was rejected, for both have a basis of truth overlaid by deadly error.”*

* G.H. Lang, *The Epistle To The Hebrews* (Conley & Schoettle, 1985), 185-187.
- G.H. Lang (1874-1958)

"...Catholics tell people that a man will not be saved until he has been completely purged in purgatory. This is an absolute overturning of the teaching of the Bible. ... Discipline and chastisement are not for salvation but for sanctification. The matter of our salvation is settled long before God disciplines us, but there are still things in us that do not match Him. ... Therefore, there is discipline in this age and there is discipline in the coming kingdom. Once a person is clear about this truth, he will see the heresy in Roman Catholicism. The Roman Catholic Church takes a few verses and utilizes them for her own purpose."*

* Watchman Nee, *The Gospel Of God,* vol. 3 (California: Living Stream Ministry, 1990), 460-461.
- Watchman Nee (1903-1972)

One more point should be noted in reference to this objection. Many of the most vocal opponents of millennial chastisement are also Futurists in regard to their interpretation of the Book of Revelation. (Futurists believe that chapters 4 through 22 are yet to be fulfilled). This prophetic view is indeed correct. Nevertheless, Dean Henry Alford (1810-1871) once accused the Futurist interpretation of being a Jesuit heresy since Francisco Ribera (1537-1591) also taught it. This same claim is still often made today.

Futurists would reply that Rome simply ***used*** the ancient truth to her own ends (i.e. to draw ***present*** attention away from herself). They would argue that one should not ***throw out the baby with the bath water*** in regard to the future tribulation period. Nevertheless, many Christians do this very thing in regard to the future millennium. They will not realize that the Devil is using Rome's perversion of Christian accountability to draw attention away [Page 94] from a truth that is able to do so much good in the lives of believers.

While Futurism is often linked to Romanism, pre-millennialism itself is often linked to ancient Judaism. This was the common objection made against it in history. Therefore, premillennial Futurists should think twice before attempting to use the "guilt by association" argument against the doctrine of millennial exclusion. The same type of emotional objections could easily be used against almost every part of our eschatological system.

One can be sure that any doctrine of future discipline will not be received well by the majority of the people of God. In fact, one remembers the shallow objections made against Jeremiah when he preached of discipline to come for God's people (Jeremiah 7:4; 28:9-17). Even so, such are the ways of wishful thinking. The teaching of temporary punishment for rebellious Christians has never been wrong. The Catholics simply made it contribute to positional salvation in eternity, which the Bible states is not through suffering, nor works, but through faith alone in the Blood of Jesus Christ our Lord.

* * *

Chapter 10 Where Do the Unfaithful Christians Go?

"The Scripture view of the certain consequences of our actions in the day of justice near at hand, is one of God's motives to holiness; - a very strong one, - repeated in various forms in the Epistles to the Churches. But it condemns so many; it frightens so many who believe they are wrong in some things, or suspect that they are, that **they dare not face it - they will not receive it.** Where the heart is warped, it is not difficult to persuade one's self, that a falsehood which flatters us is better than a truth which condemns."*

* Robert Govett, *Sowing and Reaping* (Norwich: Fletcher And Son), 22-23.

- Robert Govett (1813-1901)

Matthew 25:30 And cast ye the unprofitable servant into **outer darkness:** there shall be weeping and gnashing of teeth.

There are many who place a strong emphasis on the judgment seat who believe that carnal Christians must spend a portion or all of the millennial age in ***outer darkness***. This view is growing in popularity as the vast proliferation of carnality is provoking many Christian leaders to re-examine the warning passages addressed to the saints.

For example, George W. Dollar, the fundamental Baptist writer who has become well known for his works on the history of fundamentalism, has stated:

"He's going to send all of the wicked, lazy, unprofitable Christians ... to outer darkness for one thousand years and there shall be gnashing of teeth."*

* George W. Dollar, "Reward" (tape recorded sermon at Faith Baptist Church), as quoted in Samuel L. Hoyl, *Bibliotheca Sacra* (April-June 1980), 218.

Some modem Christians hold that **this "outer darkness" is a temporary prison in the heart of the earth where carnal Christians will spend the millennium** (like so many of the older fundamentalists). **This is the view of this book**.

Others teach that "outer darkness" is only a realm above ground ***within*** the kingdom. Those that teach this view are divided. Some teach that there is ***also*** a further possibility of being cast down into the underworld depending on the degree of sin; but they would distinguish this underworld from "outer darkness." Others believe that "outer darkness" ***within*** the kingdom (i.e. above ground) is the worst thing that can happen to an unfaithful believer. They would not see any judgment upon unfaithful Christians in the underworld. In the latter view, most of the warnings are often interpreted to be figurative and they thereby lose much of their intended force.

Tony Evans holds that "outer darkness" is a judgment upon an unfaithful believer inside the kingdom (not below it). In an article in the ***Tim Lahaye Prophecy Study Bible***, he writes:

"Every Christian will be rewarded based on his words, deeds, and faithfulness ... those Christians who are unfaithful (Matt.25:28-30) will have their rewards taken from them and given to those who were faithful, and **they will be cast into 'outer darkness,'** the place where there shall be 'weeping and gnashing of teeth.' The 'outer darkness' described in this passage ... is likely a lesser status in God's kingdom."*

* *Tim LaHaye Prophecy Study Bible* (AMG Publishers, 2000), 1234.

Charles Stanley is another popular preacher that has written upon the subject of accountability. Stanley writes:

"Jesus concluded his parable [Mt. 25:30] and added that **the slave was cast out into the outer darkness** ... Some believers will be entrusted with certain privileges; others will not. Some will reign with Christ; others will not ... It may seem strange that in a book on eternal security I would devote so much space to the judgment and rewards of believers. But I believe that this area of doctrine is the key to reconciling God's justice with the free gift of salvation. Anyone who takes Jesus' kingdom teaching seriously knows that believers do not get away with sin..."*

* Charles Stanley, *Eternal Security* (Oliver Nelson). 124-125, 128.

It is refreshing to see such popular writers applying Christian warning passages to true believers. Yet, **for these warnings to fully accomplish their intended purpose among the saints, they**

must e taught and preached in their full force. Jesus has not simply spoken in parabolic form to warn His disciples. He has told them literally, on multiple occasions, ***what*** unfaithful Christians will experience at the judgment seat and ***where*** they will spend the millennium. He openly warns them of the danger of going to [and staying in] the ***underworld*** during the millennium. The next chapter will examine the underworld in detail, and document the fact that while Christ's warnings to His own are not warnings about being tormented in the Lake of Fire for ***all eternity*** (i.e. losing [eternal] salvation), they are, nevertheless, far more dreadful than many are willing to admit.

Many older fundamentalists were not shy about interpreting the warnings in their fullness. Multitudes openly taught that carnal Christians would be banished to the underworld until the end of the millennium. The final chapter of this book documents this [Page 98] fact in detail. Although there is an increasing number of Christians that are willing to take these warnings in full force (without denying eternal security), it is admittedly the least popular view concerning the warning passages. It is certainly not difficult to understand why this is the case when we consider what the Bible teaches about the state of the majority of churches in the last days (2 Timothy 4:2-5).

It is inconsistent to argue that Christ's parabolic warnings are addressed to ***true*** disciples and then refuse to admit the same when He warns the same disciples literally! If the warnings to believers (whether in parabolic form or not) are not literal, what happens to the warnings to the lost? Many Universalists believe that the "Lake of Fire" in Revelation 20 (where unbelievers will spend eternity) is only "the wonderful, happy fire of God's love." It therefore follows that we must be careful in regard to what type of interpretive precedents we set.

In Matthew 25:30, the subject is an unprofitable servant. On other occasions, **Jesus taught that such servants would actually miss the kingdom *entirely* and would be banished to the underworld**. There is therefore no reason not to conclude that "outer darkness" in Matthew 25:30 means the dark regions of the underworld, exactly as it does in all the other warnings.

When Out is Down.

Literal warnings (whether to believers or unbelievers) are often imbedded in the ***framework*** of symbolic parables. The ultimate warnings taught in parabolic figures such as "stripes," "fire," "burning," "casting out," "darkness," etc. **should always be taken literally. This is how Jesus interprets His own parables (Matthew 13:40-42)**.

Notice the following verse:

[Page 99]

2 Peter 2:4 For if God spared not the angels that sinned, but cast them **down to hell,** and delivered them into **chains of DARKNESS,** to be reserved unto judgment;

There is nothing ***figurative*** about 2 Peter 2:4. The underworld is ***dark***. Therefore, the warning to true disciples about being cast out into "outer darkness" is a warning about being cast into this temporary prison in the heart of the earth.

Notice a similar warning to unbelieving Jews:

Matthew 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the **children of the kingdom shall be cast out into OUTER DARKNESS: there shall be weeping and gnashing of teeth.**

Compare this to the warning Christ gave His own disciples:

Matthew 25:30 And cast ye the unprofitable servant **into OUTER DARKNESS: there shall he weeping and gnashing of teeth.**

No one doubts that the warning to lost Jews refers to the darkness of the underworld during the age of the millennium. Yet, why do so many believers doubt this fact when disciples are likewise warned? The main reason is that they do not believe a Christian can ever miss out on millennial entrance. Perhaps it is too shocking a thought for "modern" emotions! Notice that believers are warned about going to the ***same place*** as unbelievers during the millennium:

Luke 12:45 But and if **that servant** say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The **lord of that servant** will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will **appoint him his portion WITH the unbelievers.**

[Page 100]

Matthew 24:50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and **appoint him his portion WITH the hypocrites:** there shall be weeping and gnashing of teeth.

Why do many rightly apply Matthew 25:30 to real Christians but refuse to apply Matthew 24:51 in the same manner? Unbelievers and hypocrites go into "outer darkness" where there is "weeping and gnashing of teeth." Disobedient believers will temporarily visit the ***same place*** ifthey do not repent in time:

Matthew 25:30 And **cast ye the unprofitable servant into outer darkness:** there shall be weeping and gnashing of teeth.

Outer darkness in the heart of the earth is where the hypocrites and unbelievers will be ***until*** the Great White Throne when everyone is raised for final judgment. At that point, all who are not found written in the Book of Life (the [unregenerate] unbelievers) will be cast into the Lake of Fire for all eternity (Revelation 20:15). All Christians will then be together throughout eternity.

Many might point out the fact that ***out*** is not ***under***. But is this necessarily true? It is important to see that each parable of Jesus describes a literal judgment. It is true that the disobedient servant is to be cast "outside" of the "joy of the Lord." Nevertheless, the "joy" of the Lord is His whole reign ***in*** the coming kingdom. Fellowship with Him in this glorious reign is a prize indeed. To be cast ***out*** ofthe joy ofthe kingdom during the millennial age is to go to the prison in the heart of the earth. The Bible is consistent in its terminology. Notice how it speaks of another judgment elsewhere as both "out" and "down" at the same time:

Revelation 12: 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more **in heaven**.

9 And the great dragon was **cast OUT,** that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was **cast OUT into the earth,** and his angels were **cast OUT** with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the **kingdom of our God,** and the power of his Christ: for the accuser of our brethren is **cast DOWN,** which accused them before our God day and night.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! **for the devil is come DOWN unto you,** having great wrath, because he knoweth that he hath but a short time.

In the above Scriptures, "out" of heaven is said to be "down" to the earth. When the kingdom likewise comes to the earth, "out" of its

territory will be "down" into the darkness of the underworld. If out of Heaven's territory is down to the earth, out of the earth's territory will be down in the underworld.

The main proof that "outer darkness" refers to the underworld (in Matthew 22:13 and 25:30) lies in the fact that **Jesus literally warns true disciples (such as the apostle John) of going there (Mark 9:38, 41, 43).** These literal warnings to Christians will be examined in future chapters. These literal warnings explain the parabolic warnings. If the literal warnings do not apply to true Christians, then neither do the parabolic warnings. But if this is true, then one might as well conclude that the warnings to the lost do not apply to them either. Although Jesus taught that **the warnings in His parables are to be taken literally**. (**Matthew 13:40-42**), there is a tendency to embrace parabolic warnings (since they are easier to manipulate), while rejecting the literal ones:

Ezekiel 20:48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, **Doth he not speak parables?**

Secondly, there is no evidence for holding to two different types of "outer darkness" "Outer darkness" is the dark realm in the [Page 102] heart of the earth. This ***underworld*** will be examined in the next chapter.

* * *

[Page 103]

Chapter 11 The Underworld.

"The Jews placed Hell in the **centre of the earth,** and believed it to be situated under waters and mountains."*

* Temple H. Croker, *The Complete Dictionary* (1764).

- *The Complete Dictionary* (1764)

"***Hell***:Although now almost universally applied to the state and place of eternal punishment, the word was originally used in the same sense as hades, meaning **the underworld**. ..."*

* *A Standard Dictionary Of The English Language* (New York: Funk & Wagnalls, 1895).

- *A Standard Dictionary Of The English Language*

The ***underworld*** issometimes called ***Hell*** in the Bible. "Hell" is an older English word found in the A. V. and other early English

versions. It once referred to a place a tailor threw his scraps or a printer his broken type. A "hell" is therefore any type of garbage-dump or scrap-yard. **It is therefore a proper word to use to refer** [Page 104] **to the place the Lord will cast all that are unworthy of His kingdom (Matthew 5:28, Luke 9:62, etc.)**.

The early Bible translators knew how to properly use the word ***hell***. Although it is certainly a place of fiery torment, the A. V. teaches that Hell is not the final place of endless torment:

Revelation 20:13 And the sea gave up the dead which were in it; and death and **HELL delivered up the dead which were in them:** and they were judged every man according to their works.

15 And whosoever was not found written in the book of life **was cast into the lake of fire.**

Notice that all the dead come out of Hell and the lost then go into the ***Lake of Fire***. G.H. Lang (1874-1958) writes:

"When the A.V. was made, 'hell' meant what the Greek Hades means, **a vast covered region out of ken of our bodily senses,** reached after death. Today, 'hell' has come to mean the place of final judgment, the 'lake of fire,' which misleads the present reader of the A V."*

* G.H. Lang, *The Parabolic Teaching of Scripture* (Grand Rapids: Wm. B. Eerdmans, 1956), 267.

It should be noted that the A. V. reveals that Hell is not the final destination of the lost and therefore will not be found misleading anyone who takes the time to study it closely (2 Timothy 2:15).

The *Imperial Bible-Dictionary* agrees with Lang's definition of the word ***hell***:

"Originally, indeed our hell corresponded more exactly to 'hades,' being derived from the Saxon helan, to cover, and signifying merely the covered or invisible place ... its earlier meaning has been lost sight of."*

* *The Imperial Bible-Dictionary* (London: Blackie & Son, 1887).

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"Hell" is derived from words meaning to ***conceal*** or ***cover***. This can be seen in words such as ***hel****met* (i.e. a covering for the head). It is also associated with ***under*** (i.e. as in the underworld). A person's ***heel*** is the under-part and therefore ***concealed*** on the bottom. However, the Bible does not teach that the final Lake of Fire is concealed or under anything. It is therefore never called ***hell*** in the Bible. Hell is said to be down deep in the heart of the earth, under the foot of man. It is concealed and covered and its dark dungeon will hide the light from any **soul** sent to its depths. Notice

how this definition of the word ***hell*** (a covered, concealed pit ***under*** the earth) is brought out in the *A. V.'s* English:

Job 11:8 It is as high as heaven; what canst thou do? **deeper than hell;** what canst thou know?

Proverbs 9:18 But he knoweth not that the dead are there; and that her guests are in the **depths of hell.**

Isaiah 14:15 Yet thou shalt be brought **down to hell,** to the sides of **the pit.**

Amos 9:2 Though they **dig into hell,** thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

Matthew 11:23 And thou, Capernaum, which art **exalted unto heaven,** shalt be brought **down to hell:** for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

2 Peter 2:4 For if God spared not the angels that sinned, but cast them **down to hell,** and delivered them into **chains of darkness,** to be reserved unto judgment;

The various Hebrew and Greek words translated "hell" in the above verses all refer to the same place.

The definition for the word***hell*** given by William Smith's, ***A*** *Dictionary Of The Bible* (1863)is even more revealing. It states:

"Passing over the derivations suggested by older writers, it is now generally agreed that the word comes from the root ... [meaning]'to make hollow' [Page 106] (Comp. Germ. Holle, 'hell,' with hohle, 'a hollow'), and therefore means **the vast hollow subterranean** resting-place which is the common receptacle of the dead. ..."*

* William Smith, *A Dictionary Of The Bible* (Boston: Little, Brown, And Co., 1863).

It is therefore proper to refer to the centre of the earth as "Hell." On the other hand, this definition does not seem to correspond with the idea of a "lake." The Lake of Fire is not a subterranean, hollow place ***under*** the feet of men. The real subterranean, hollow place (i.e. Hell) is cast into the Lake of Fire. The A. V. translators were correct in keeping Hell distinct from the Lake of Fire. Hell is not the ***final*** destination of the lost. The Devil himself comes out of the pit of Hell (Isaiah 14:15; Revelation 20:1) after the millennium only to be thrown into the final Lake of Fire.

Some commentators on the basis of Revelation 20:13-14 would hold that the Lake of Fire is the ***final*** "Hell" and that the pit in the heart of the earth is another, ***temporary*** "Hell." This is true only in a loose sense, based on the definition of "Hell" in popular speech.

Many preachers, for the sake of communicating to the public, have adapted the theological definition of such words to the general understanding of the masses based on tradition. Over time, "Hell" has become engrained in popular Christian speech as a synonym for the Lake of Fire. The same thing happened to the word ***baptize*** in the A. V. Even many of the better dictionaries and lexicons erroneously define the word ***baptize*** as "to sprinkle" based on its ***common usage*** in Christendom.

Technically, the A. V. makes a distinction between Hell and the Lake of Fire. Only the Lake of Fire endures eternally as a distinct place (though Hell's flames appear to merge with the Lake of Fire in Revelation 20:14). **The warnings concerning Hell all refer** [Page 107] **to a *premillennial* (or millennial) judgment. Hell is contrasted in the same context with entering the millennial kingdom of God.**

The Controversial Word "Hell".

Although it is shocking, the word ***hell*** is a perfect English word to describe the dark dungeon of the underworld **where unbelievers and carnal Christians will spend the millennium**:

Luke 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for hini, and at an hour when he is not aware, and will cut him in sunder, and will **appoint him his portion WITH the unbelievers**.

People that study their English Bible know that "hell" is complex. In the A. V. the word ***hell*** isalready used for the place Jesus went after death, before He resurrected (Psalms 16:10, Acts 2:27). Jesus did not suffer in Hell. He paid for our sins in His body on the Cross. He then went to the ***Paradise*** side of Hell (that existed below at that time) until He was resurrected. The word ***hell*** has been historically retained in Christian creeds and confessions to describe the whole realm in the heart of the earth, which at one time included Paradise. There is therefore no reason to change the word as the proper name for the whole ***underworld***.

Ephesians 4:9 (Now that he ascended, what is it but that he also descended first into the **LOWER PARTS** of the earth?

Revelation 5:3 And no man in heaven, nor in earth, neither **UNDER THE EARTH**, was able to open the book, neither to look thereon.

Disobedient Christians will be cast out of the millennial kingdom and will ***temporarily*** go into the underworld where they will experience negative consequences based on their degree of sin [Page 108] (Luke 12:47-48). This prison is sometimes called ***hell*** in the English Bible. This book retains the word exactly as it is used in the ***A.V***.

Hades, Gehenna and Tartarus.

Sheol (i.e. Old Testament Hebrew) and Hades (i.e. Greek) are different names for the same place (compare Psalms 16:10 and Acts 2:27). Gehenna and Tartarus are also different names found in Greek copies of the Bible for that one place called "Hell" in English.

Some believe that Hades is simply a holding tank for the spirits of the dead. They believe that Gehenna is the place of final, endless judgment ***in fire***. Yet, there is also fire in Hades! What then is the evidence that they are distinct places? Notice that the Rich Man is said to go to Hades in the Greek copies:

Luke 16:23 And in **hell** [i.e. ***hades***]he lift up his eyes, **being in torments,** and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for **I am tormented in this flame.**

Hades is shown in Luke 16 to be a place of fiery torment just as Gehenna is said to be:

Matthew 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell (i.e. ***gehenna***)fire.

In Greek copies, Jesus uses Hades as a warning against sin (Matthew 11:23, Luke 10:14-15). There is no Biblical reason to view Hades and Gehenna as distinct realms.

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Tartarus is shown in Greek to be down in the heart of the earth where Hades is said to be:

2 Peter 2:4 For if God spared not the angels that sinned, but cast them **down to hell** (i.e. ***tartarus***),and delivered them into chains of darkness, to be **reserved** unto judgment;

Matthew 11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought **down to hell** (i.e. ***hades***)*:* for if the mighty works, which

have been done in thee, had been done in Sodom, it would have remained until this day.

Tartarus and Hades both refer to the same pit in the***center of the earth*** called Hell:

"Hades is a place in the world not regularly finished; a **subterraneous region,** wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness...."*

* *The Works Of Flavius Josephus,* Translated by William Whiston (Philadelphia: The John C. Winston Co.), 901.

- Flavius Josephus (37-100)

William T. Shedd (1820-1894) calls attention to the fact that in classical Greek, Tartarus and Hades were often used interchangeably:

"It is noteworthy, that the place in which they suffer is denominated Hades, by both Homer and Plato showing that in the classical use, Hades is sometimes the equivalent of **Tartarus**. ..."*

* Williarn T. Shedd, *The Doctrine Of Endless Punishment* (Oregon: Ages Software, The Master Christian Library, 1997), 32.

Clement (born in the second century) implies that Tartarus is also the same as Gehenna:

"Did not Plato know of the rivers of fire and the depth of the earth, and **Tartarns, called by the Barbarians Gehenna,** naming, as he does prophetically, [Page 110] Cocytus, and Acheron, and Pyriphlegethon, and introducing such corrective tortures for discipline?"*

* Clement (Oregon: Ages Software, The Master Christian Library, 1997), 935.

Many scholars have noted that "Gehenna" is derived from the Hebrew "Valley of Hinnom." This was a garbage dump south of Jerusalem. Our English word "hell" was originally used in the same manner. Nevertheless, regardless of how the words ***gehenna*** or ***hell*** may have originated in common language, theologically, they do ***not*** simply refer to a literal garbage dump:

Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul but rather fear him which is able to **destroy both soul and body in hell** (i.e. gehenna).

A non-material soul will not be destroyed in a ***physical*** garbage dump or in a place a printer throws his broken type. Gehenna is a place where a body ***and soul*** may be destroyed. It is therefore in the centre of the earth where the souls of the damned are cast. The literal "Valley of Hinnom" may indeed be an ***opening*** where

Gehenna (i.e. Hell) bubbles up to the surface of the earth at Christ's second coming. In the millennium its ***mouth*** may perhaps meet the Lake of Fire on the surface of the earth. The stream of fire flowing from the Lake of Fire before the Throne of God might engulf the mouth or opening of Hell:

Jeremiah 7:31 And they have built the high places of **Tophet, which is in the valley of the son of Hinnom,** to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

Isaiah 30:33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; **the breath of the LORD, like a stream of brimstone, doth kindle it.**

Isaiah 14:9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

Isaiah 5:14 Therefore **hell hath enlarged herself, and opened her mouth** without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

It is interesting that many rabbinical writings from the first two centuries maintained a similar idea. They taught that Gehenna was down in the heart of the earth and that it did in fact connect with the surface of the earth in the Valley of Hinnom. In discussing these early Jewish writings, Jacques Le Goff states:

... [Gehenna] connects with the earth through a small hole, through which the fire of Gehenna passes to heat the surface of the earth. Some writers place this hole near Jerusalem, in the valley of Hinnom. ..."

* Jacques Le Goff, *The Birth Of Purgatory* (Chicago: The University Of Chicago Press, 1984), 39.

Le Goff quotes a rabbinical treatise on the courts (Sanhedrin) from the early period between A.D. 70 and A.D. 135:

"The sinners in Israel, guilty in their body, and the sinners of the nations of the world, guilty in their body, go down to Gehenna to be punished. ..."*

* Jacques Le Goff, 40.

These testimonies are interesting since they reveal the traditional belief that Gehenna is ***down*** in the heart of the earth where Hades and Tartarus are also said to be. The A. V. certainly agrees by calling them all "Hell" (i.e. hollow, under, covered).

Harper's Bible Dictionary also states that the Hebrews agreed with this idea:

"In Hebrew eschatology **Gehenna** was the region **under,** but more extensive than, the earth. …"*

* *Harper's Bible Dictionary* (New York: Harper & Brothers, 1961).

Early Christian testimonies likewise reveal the same truth. Tertullian (born in the second century) in his Apology writes:

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"And if we threaten **Gehenna, which is a reservoir of secret fire under the earth for purposes of punishment,** we have in the same way derision heaped on us."*

* Tertullian, *Apol. 47*, "Part First" (Oregon: Ages Software, The Master Christian Library, 1997), 96.

That Gehenna and Hades are the same place in the heart of the earth may also be seen from the fact that the lost Pharisees are warned of ***Gehenna*** in the Greek copies. However, at the end of the millennium, the dead (which surely include these same Pharisees from the time of Christ) will actually come out of ***Hades***:

Matthew 23:15 Woe unto you, **scribes and Pharisees,** hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the **child of hell** (i.e. gehenna) **than yourselves.**

33 Ye serpents, ye generation of vipers, how can ye escape the **damnation of hell** (i.e. gehenna)?

Revelation 20:13 And the sea gave up the dead which were in it; and death and hell (i.e. hades) delivered up the dead which were in them: and they were judged every man according to their works.

Hades and Gehenna are therefore the same place.

To escape this conclusion, perhaps some will reply that the Gehenna warnings to the Pharisees in passages such as Matthew 23 are ***postmillennial*** and must therefore refer to the final ***Lake of Fire*** (Revelation 20:15). Yet, this cannot be true since the warnings regarding Gehenna are directly contrasted with life in the ***millennial kingdom*** (Matthew 5:20, 22; 18:3, 9; Mark 9:47). It should be remembered that the next "kingdom" to come is the millennium (Matthew 6:10; Revelation 20:6, 7; 1 Corinthians 15:23-26). Although Jesus often spoke of endless condemnation on the "last day" ***after*** the millennium (e.g. John 3:16, 18; 6:40,;12:48), none of His actual warnings using the word ***Hell*** speak of a ***postmillennial*** judgment.

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Notice some of the following references to the future millennial kingdom in the context of various Gehenna warnings:

Matthew 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not **enter into the kingdom of heaven.**
4 Whosoever therefore shall humble himself as this little child, the same is greatest in the **kingdom of heaven.**
9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to **enter into life** with one eye, rather than having two eyes to be cast into hell (i.e. ***gehenna***) fire.
Mark 9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the **kingdom of God** with one eye, than having two eyes to be cast into hell (i.e. ***gehenna***) fire:
It should be remembered that the dead are also said to spend the future millennium in ***Hades***. The dead come up out of Hades ***after*** the millennial kingdom:
Revelation 20:13 And the sea gave up the dead which were in it; and death and **hell** (i.e. *hades*)delivered up the dead which were in them: and they were judged every man according to their works.
14 And death and hell (i.e. ***hades***)were cast into the lake of fire. This is the second death.
Hades is therefore the same as Gehenna. The A. V translators were correct in translating Hades, Gehenna and Tartarus by the single word "Hell." They all refer to that one place in the centre of the earth where the unfaithful dead (i.e. carnal believers and unbelievers) will spend the millennial kingdom of God. After the millennium, the banished Christians will be restored to endless bliss and the unbelievers will perish forever in the Lake of Fire (i.e. a separate place from Gehenna or Hades).

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"...how many true believers are failing to grasp the import of these most solemn passages and the teaching generally of the Master and His disciples regarding these kingdom truths. ...?"
- Lt-Colonel G. F. Poynder (1851-1942)

* * *

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Chapter 12 The Temporary Abodes of the Dead.

"Who can take pleasure in the thought of people being eternally lost? If you want to see folk damned, there is something wrong with you! Universalism is thus a comfortable doctrine in a way that alternatives are

not. **But wishful thinking, based on a craving for comfort and a reluctance to believe that some of God's truth might be tragic, is no sure index of reality**."*

* Robert A. Peterson, *Hell On Trial* (Phillipsburg: Presbyterian And Reformed, 1995), 15.

- J. I. Packer

"Typical orthodox believers, like the framers of the Westminster Standards and their lineal descendants, have no hesitation in consigning all but a small percentage of the human race to a literally eternal hell, and yet will be horrified at the thought that they, dyed with sins of which many sinners have never been guilty of, **should find their ABODE in hell even for one thousand years. Will it not do them good to take at least a taste of their own medicine**?"*

* Stephen S. Craig, *The Dualism Of Eternal* Life (Rochester: 1916), 146.

- Stephen S. Craig (1916)

The Bible teaches that Christians can be banished for 1000 years (during the kingdom age) in the underworld. Many Christians reject this truth for the same reason that most in the world reject the doctrine of endless torment for unbelievers. It seems that there is as much "wishful thinking, based on a craving for comfort" among Christians in regard to their own possible, future chastisements as lost people have for eternal punishment.

To escape the truth of millennial banishment of unfaithful Christians, many argue that the warnings to the disciples in the Gospels are warnings about absolute, eternal condemnation out of which there will be no escape. This chapter will continue to explore the underworld and the various abodes of the dead and then begin to answer this common objection.

The Lowest Hell.

Because the word ***hell*** means a concealed, lower, hollow place, it is also sometimes used in the Bible for the grave (i.e. a hole or tomb in the earth). English dictionaries list "the grave" as the first or second definition of the word (see *Webster's* 1828, etc.). Notice the following Scriptures:

Deuteronomy 32:22 For a fire is kindled in mine anger, and shall bum unto the **lowest hell**, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

Psalms 86:13 For great is thy mercy toward me: and thou hast delivered my soul from the**lowest hell**.

These verses teach that there is another Hell that is lower than the deep grave or pit. They are therefore ultimately referring to the Hell that is deep in the centre of the earth, way ***below*** the grave itself. The grave or tomb (below the ***surface*** of the earth) is a deep "hell"; yet there is a Hell that is beneath it. The "lowest hell" actually means the "lowest grave" (i.e. the deepest pit):

Psalms 88:5 Free among the dead, like the slain that **lie in the grave,** whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the **lowest pit,** in darkness, in the deeps.

Yet, the ***deepest*** grave that could be dug would be Hell itself.

Job 11:8 It is as high as heaven; what canst thou do? **deeper than hell;** what canst thou know?

Amos 9:2 Though they **dig into hell,** thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

The "lowest hell" is therefore Hell itself. The so-called "Jehovah's Witnesses" that teach that "hell" means the grave, do not realize that there is a "hell" down deep below the earthly graves! In this Hell, a soul can be destroyed. The earthly grave cannot kill a soul, which is shown to be distinct from the body:

Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to **destroy both soul and body in hell.**

The context will help in determining which Hell is meant in a Bible passage. For example, we ***might*** assume that "hell" in the following Scripture means simply the grave:

Ezekiel 32:26 There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty that are fallen of the uncircumcised, **which are gone down to hell with their weapons of war: and they have laid their swords under their beads,** but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

Nevertheless, usually "hell" in Scripture refers to that "lowest hell" beneath the grave, which is a place of severe punishment:

Matthew 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of **hell fire.**

Matthew 18:9 And if thine eye offend thee; pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into **hell fire**.
Mark 9:43 And if thy hand offend thee, cut it off. it is better for thee to enter into life maimed, than having two hands to go into **hell**, into the **fire** that never shall be quenched:
Luke 16:23 And in **hell** he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for 1 am tormented **in this flame.**
There is no fire in the grave. Therefore, throughout this book ***Hell*** will be used to refer to the lowest Hell, which is a dark prison of fire. This is its most common meaning in the Bible.

Death and Hell Are Literal Places.

The "death" and "hell" of Revelation 20:14 are not names for angels or states of mind:
Revelation 20:14 And death and hell were cast into the lake of fire. This is the second death.
The context of the passage reveals that these are literal ***places***. The rule is to interpret a passage literally unless the context demands it to be interpreted figuratively. Revelation 20:13 reveals that the "dead" will come out from these places in resurrection. If "death" and "hell" are not literal ***places***, then it would follow that the ***resurrection from them*** is not literal. The final judgment itself would then also appear to be symbolic.

If "death" and "hell" in Revelation 20:13 are only personifications or states of existence, then the ***final*** place mentioned must likewise be the same (Revelation 20:15). If the other places are not***literal places*** of the dead, then on what logical basis would one argue for the reality of that final ***place*** called the Lake of Fire? If the last is a literal place with literal punishment, then the others must likewise be literal places:
Revelation 20:14 And **death and hell were cast into the lake of fire.** This is the second death.
Where are these two places called "hell" and "death?" Hell is in the heart of the earth where the Rich Man's soul went in Luke 16:23. "Death" is simply the earthly ***grave***, which held the Rich

Man's body in the upper chambers of the earth (Luke 16: 22). Joseph Mede (1586-1638) comments upon Revelation 20:14:

"...but the former Death of bodies **in the grave,** and the state of separate souls in Hades was no more."*

* Joseph Mede, *The Works Of The Pious And Profoundly-Learned Joseph Mede*, 605.

Similarly, Clarence Larkin (1850-1924) writes:

"By 'Death' we are to understand the 'Grave' ... by 'Hell,' the Compartment of the 'Underworld'..."*

* Clarence Larkin, *The Book of Revelation*, (Glenside, Pa: Rev. Clarence Larkin Estate, 1919), 193.

Indeed, the Bible sometimes refers to the earthly grave as "death":

Psalms 6:5 For **in death** there is no remembrance of thee: **in the grave** who shall give thee thanks?

Isaiah 38:18 For **the grave** cannot praise thee, **death** can not celebrate thee: they that go down into the pit cannot hope for thy truth.

Therefore, after the millennial kingdom is ended, there will be only three possible places (besides the Lake of Fire) where a dead ***body*** may be found. Some will be in Hell; others will be in the various waters and earthly graves:

Revelation 20:13 And **the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them:** and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

The "earth" as an organized system will already be in a state of disorder at this time (Revelation 20:11). No longer an organized unit, it will then become ***without form and void***. With the earth disorganized, the various waters will then be ***gathered together*** into***one*** body called simply the "Sea" (Genesis 1:10). The land will be in one mass called "death." Finally, this leaves "hell," which was previously down in, the centre of the whole, organized system. Therefore, there will be three ***graves*** for dead ***bodies*** to be resurrected from at the Great White Throne: the waters (Exodus 15:4), the land (1 Samuel 31:13), and Hell (Matthew 10:28). At this time, unbelievers will be cast into the Lake of Fire forever. Christians that were banished to the underworld during the

millennium will be raised and united with the family of God in bliss (Revelation 20:15, John 6:39).

* * *

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Chapter 13 Death at the Judgment Seat.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

"***What*** death is here threatened? [in Rom.8:13] Evidently not the death which seizes all men, holy or wicked alike. That takes effect through Adam's transgression, and cannot be warded off by any holiness in life. Nor can it be the common death which visits alike the two classes of the regenerate, - (1) carnal Christians, and (2) spiritual ones. For the verse assures us, that the fleshly will be overcome by death, while the spiritual receive the life promised. It is a death which takes effect after the raising of the mortal body. Both the life and the death are recompenses, after present life is ended, and as the result of conduct now. ... They must take place, then, at Christ's appearing. ... The death to be inflicted on offending believers is not eternal. It would overthrow the Scriptural doctrine of the perseverance of God's elect. …"*

* Robert Govett, *Govett On Romans* (Conley & Schoettle), 302, 307.

- Robert Govett (1813-1901)

We have seen that the future millennial kingdom is a prize that is set before the Lord's servants (Colossians 3:24; Hebrews 6:12; [Page 122] Galatians 5:21; Philippians 3:14). This prize can be forfeited. All Christians will appear before the judgment seat of Christ. Those that are judged to be unworthy of entrance into the glorious millennial kingdom will receive temporary chastisement. This chastisement will begin at the judgment seat of Christ (2 Corinthians 5:9-11). It will continue throughout the millennium in the underworld. The extent of the chastening during the millennial reign will be determined by the extent of disobedience and how much light the believer possessed, etc. (Luke 12:47-48). Before continuing to examine the Scriptures that speak of chastisement during the millennial reign, let us return again to the judgment seat of Christ where it all begins.

The Bible is not written to scratch itching ears (2 Timothy 4:3). It is a holy, inspired revelation of reality! **We ignore this reality to our own peril. This chapter will continue to open up the Biblical truths that many Christians in this modem age have**

never heard before. These holy truths are shocking. They are meant to be. Future chapters will introduce more Scriptural support for the truths presented in this chapter, answer objections, and also provide numerous quotes from influential Christian leaders who have believed these same truths.

If believers may be severely punished in this life ***before the day of reckoning even takes place***, then it surely removes any emotional objections to punishment in regard to the future judgment day! Today is not the day of ***absolute*** recompense for Christians:

1 Timothy 5:24 Some men's sins are open beforehand, **going before to judgment; and some men they follow after.**

2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but **is longsuffering to us-ward,** not willing that any should perish, but that all should come to repentance.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that **the longsuffering of our Lord** is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

This is the day of our Lord's patience. However, everything will be equalized at the future judgment seat. Any severe discipline from God experienced in ***this life*** is simply **a warning of what is to come at the judgment seat if there is no self-judgment beforehand.**

But what is the ***extent*** of this negative punishment at the future judgment seat of Christ? The Bible teaches that some Christians will experience ***temporary death*** after death. Would Paul go to the trouble of warning believers that they may be slain in this life with physical sickness and death and then warn them in ***stronger*** terms about a future judgment seat where no such punishments will occur? Notice again Paul's warnings about this future day of judgment before the throne of God:

2 Corinthians 5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before **the judgment seat of Christ;** that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 **Knowing therefore the TERROR of the Lord,** we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

Paul includes himself in the statement. He warns the Corinthians of the future judgment seat. What could the phrase "the terror of the Lord" mean if it does not have anything to do with some type of death? There have been many Christian leaders that have properly applied this warning to Christians; yet all too often, there has been a tendency in some teachers to water down the word ***terror*** or attempt to thrust it into obscurity:

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"...to face Christ at that time will be a terror to those who have failed to do His bidding after they were saved. I say 'terror" - that is exactly what Paul wrote of that time by inspiration of God ... I once thought that verse was speaking of the terror with which lost men will face Christ, but it is not so ... In Heaven **[Hades** (Heb. 9:27)***]** it will be terrible to face Christ who saved you and keeps you, in your shame over your wasted life! ... I am not speaking of punishment now, but of tears, of shame and sadness."**

[* That is, after death, but ***before*** resurrection, (Luke 20:35; Phil. 3:11, etc.)**]**

** John R. Rice, *Tears in Heaven* (Murfreesboro, Tenn.: Sword of the Lord Publishers, 1941), 13-16, as quoted in Carl G. Johnson, *The Account Which We Must Give* (Schaumburg: Regular Baptist Press, 1990), 43.

- John R. Rice (1895-1980)

"In seeking to register with the people the seriousness of the inevitable confrontation with Christ at the *bema*, Paul immediately added this, 'Knowing the terror of the Lord, we persuade men' (2 Cor.5:11). Again, we will attempt no explanation, for neither did the apostle."*

* S. Franklin Logsdon, *Profiles of Prophecy* (Grand Rapids: Zondervan Publishing House, 1964), 26, 28-29, as quoted in Carl G. Johnson, *The Account Which We Must Give* (Schaumburg: Regular Baptist Press, 1990), 44.

- S. Franklin Logsdon (1907-1987)

Christian leaders that apply such warnings to believers should be commended. Yet, many (such as the late Dr. Rice) fall short of correctly elucidating the warnings with other Scriptures. The Bible abounds with additional information on this subject.

Paul uses the word ***terror*** to describe the power of the government to inflict *death* by the sword (Romans 13:3-4). Certainly, the Corinthians knew what Paul meant by the "terror of the Lord"; he had warned them about it several times in his first Epistle to them. Some of them had experienced sickness ***and death*** as a warning of future judgment (1 Corinthians 11:30). Paul states that the "terror of the Lord" is something that has been revealed; it is something we "know" as we study the Scriptures. The Old Testament certainly abounds with examples of the Lord's "terror":

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Deuteronomy 32:25 The sword without, and **terror within,** shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

What does "terror" speak of? It is always linked with death and torment (Job 6:4; Ezekiel 21:12). It is wrong to lean to our own understanding when so many Scriptures define terror for us. To water down the warning in 2 Corinthians 5:11 with sophistry greatly offends against Scripture and common sense. Nevertheless, this is how the majority of God's people have always responded to His warnings:

Ezekiel 20:48 And all flesh shall see that **I** the **LORD** have kindled it: it shall not be quenched.

49 Then said I, Ah **Lord GOD**! **they say of me, Doth he not speak parables?**

"Terror," as it is revealed in the Bible, brings to mind images of severe, literal punishment. The Lord assures His ***disciples*** that such punishment may be experienced at the future judgment seat when He returns:

Luke 12:41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is **that faithful and wise steward,** whom his lord shall make ruler over his household, to give them their portion of **meat** in due season?

43 Blessed is **that servant, whom his lord when he cometh** shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if **that servant** say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will **cut him in sunder,** and will appoint him his portion with the unbelievers.

47 And that servant, which **knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.**

48 But he that knew not, and did commit things worthy of stripes, **shall be beaten with few stripes.** For unto whomsoever much is given, of him shall be [Page 125] much required: and to whom men have committed much, of him they will ask the more.

This warning is addressed to Peter, Peter was one of the Lord's "servants." Peter was also one of the apostles who made up the "foundation" of the early church (Ephesians 2:20; 4:11). The Bible refers to true believers as the Lord's "servants" (Matthew 25:14, 19; Mark 13:34; John 18:36; Acts 4:29; Revelation 1:1). Paul's Epistles likewise use the term for Christians (Colossians 4:1; Ephesians 6:6; Philippians 1:1, etc.). It is unreasonable to conclude that the Lord will literally punish His unfaithful "servants" who were saved before the Cross, but will not punish unfaithful servants after the Cross. If there is any difference, the teaching of the Bible is that light brings more responsibility, and therefore ***greater*** condemnation (Hebrews 12:25, etc.)!

Many attempt to escape accountability by teaching that the unfaithful servant is only a ***professor***, and not a ***possessor***. In other words, they teach that the unfaithful servant does not picture a disobedient [regenerate] believer. Yet, the very context reveals that the faithful servant is a true believer. The words "that servant" in Luke 12:45 reveal that the ***same, faithful servant*** in verses 42-44 can be "beaten" and even "cut in sunder" (i.e. in two) if he chooses to walk in disobedience. G.H. Lang (1874-1958) writes:

"This emphatic pronoun (Luke 12:45) must have some antecedent, and none is to be found save 'the faithful and wise steward' (12:42). Truth is not to be reached by settling for ourselves in advance what the Lord may or may not do to His own servants, and then sweeping aside the words which do not agree with that prior decision."*

* D.M. Panton, *The Judgment Seat Of Christ* (Schoettle), 74.

The context of Luke 12:41-48 is the coming of the Lord when the judgment seat will take place. Paul states that this will be a time of terror for many. The Lord certainly reveals that there will be real punishment. To water-down this warning into figurative [Page 127] ***never-never land*** would be to establish a dangerous, interpretive precedent. Any passages that describe the judgment of ***the lost*** would also be subjected to the same obscure symbolism. When people water-down passages addressed to the lost it is called ***modernism*** or ***liberal*** Christianity. Where does this leave "fundamental" Christians that do the same thing with their ***own*** warnings?

Some argue that this warning must be figurative since not even lost people will be ***cut in sunder***. But Jesus has already taught us how

to interpret His parables. According to the foundational key of interpretation that He reveals, the judgments in His parables (whether addressed to believers or unbelievers) are literal (Matthew 13:41-42).

But how will disobedient believers be ***cut in sunder***?Is this possible? If it is not impossible with death ***in this life***, it certainly will not be impossible at the future ***judgment seat***!**Judas burst "asunder" (Matthew 24:51) when he fell**:

Acts 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he **burst asunder** in the midst, and all his bowels gushed out.

The word ***asunder*** can mean ***apart***; it can therefore refer to being cut open (i.e. apart) by the lashes of a whip. For example, in regard to the scourging of Jesus, Adam Clarke (1760-1832) writes:

"This is allowed to have been a very severe punishment of itself among the Romans, the flesh being generally ***cut*** by the whips used for this purpose: so the poet - ... 'To be cut by the horrible whip.' - Flor. Sat. 1. 3.119. And sometimes, it seems, **they were whipped to death.** See the same poet, Sat. 1. 2. 41 ... See also Horat. Epod. Od. lv. v. 11."*

* Adarn Clarke, *Commentary, VoL 1 - Matthew To The Acts* (New York: Abingdon - Cokesbury Press), 271-272.

Other Scriptures plainly teach that carnal Christians are in danger of such a death. In the days of Christ, owners had the power of life and death over their slaves. A master could legally hew a slave in pieces with a sword, like Samuel slew Agag (1 Samuel 15:33). In ancient times, some people were even "sawn asunder" (Hebrews 11:37). Can a Christian ever experience such a death at the judgment seat? Why not take the warning for what it plainly says? Do we not expect unbelievers to take their warnings for what they plainly teach?

The Epistle to the Hebrews reveals that the soul and spirit can be divided in judgment:

Hebrews 4:12 For the **word of God** is quick, and powerful, and sharper than any two-edged sword, piercing even to the **DIVIDING ASUNDER of soul and spirit, and of the joints and marrow,** and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in **HIS** sight: but all things are naked and opened unto the eyes of **HIM** with whom we have to do.

This appears to be a warning about standing before Jesus at the future judgment seat. The previous verse makes this apparent (Hebrews 4:11). The next chapter of this book will reveal that the Bible warns true Christians of a temporary soul ***death*** if we walk in sin without repentance.

The Lord will slay the wicked with the rod of His ***mouth*** and the breath of His lips (Psalms 18:8; Isaiah 30:33):

Isaiah 11:4 ... and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Carnal Christians will receive this same type of judgment, although temporary. They will be cut asunder by the fire that proceeds out of the Lord's mouth, which goes forth before His throne:

Hebrews 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with **reverence and godly fear:**

29 **For our God is a consuming fire.**

Many, perhaps in an effort to escape the stinging warnings of the Gospels, have limited the ***warnings*** in Matthew 24 and 25 to only Israel. On this subject, George W. Dollar writes:

"Dispensationalists following Scofield have restricted Matthew 24 and 25 to Israel ... This interpretation has found a large following, but there are still many (including the writer) who apply it to the Church."*

* George W. Dollar, *A History of Fundamentalism In America* (Sarasota: 1983), 56.

Multitudes of early dispensationalists applied the warnings in Matthew 24 and 25 to ***all*** Christians (J.R. Graves, J.A. Seiss, G.N.H. Peters, Robert Govett, etc.). Christ gave these warnings to Peter, James, John and Andrew. The best interpretation is therefore to conclude that the ***general*** warnings apply to ***all***[regenerate] believers (i.e. Jew or Gentile) **regardless of the age they are living in** (i.e. before the tribulation or in the midst of it). Jesus commanded His Jewish disciples to take His words that they had received from Him and teach them to the Gentiles (Matthew 28:19, 20; 1 Timothy 6:3, 4). These words include His warnings. Therefore, we learn from Luke 12 and Matthew 24 **how the Lord will deal with all His "servants," whether they are disciples before the Cross, disciples after the Cross, or believing Jews or Gentiles in the tribulation period**. Paul warns the Corinthians about the danger of experiencing "terror" at the judgment seat. The

Gospels simply give some extra details directly from our Lord concerning this terror. Even if it could be proven that disciples such as Peter, James and John are to be seen as representatives of "Israel" (and [Page 130] not the foundation of the church), Paul warns the Gentiles not to ***boast*** against the branches!:

Romans 11:22 Behold therefore the goodness and **severity of God:** on them which fell, severity; but toward thee, goodness, **if thou continue in his goodness: otherwise thou also shalt be cut off.**

But this is exactly what many teachers do today. If the Lord warns His servants in the Gospels (or in the Book of Revelation), they say the warnings belong to ***Israel*** before the Cross (or either Israel in the tribulation period). They think that this exempts NT Gentile believers from the same dangers. Many give "Israel" all the negative warnings in the Gospels, yet they gladly take all the promises! But light brings greater responsibility. If unfaithful Jewish believers will be slain at the Lord's appearing, so will unfaithful Gentile believers who were saved under Paul's ministry.

The Same Warning in Romans.

It is important to realize that the warnings concerning death at the judgment seat for some believers are not at all limited to the Gospels. Notice some other Scriptures that warn [regenerate] ***believers*** of future death:

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; **whether of sin unto death,** or of obedience unto righteousness?

Romans 8:12 Therefore, **brethren, we** are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, **ye shall die:** but if ye through the Spirit do mortify the deeds of the body, ye shall live.

These Scriptures are not teaching salvation in eternity through works. The life and death in Romans 8:13 have to do with the judgment seat of Christ. **Believers must walk in the [Holy] Spirit's** [Page 131] **power or they will "die."** Robert Govett (1813-1901), over a century ago, wrote on this passage:

"What death is this? Not the present death, which is experienced by multitudes of saints; but a future one, to be received at Christ's appearing."*

* Robert Govett, *Sowing and Reaping* (Norwich: Fletcher And Son), 17.

This can be seen from the context of Romans chapter 8:

Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit**.

This first verse of the chapter implies that there will be some condemnation for believers who walk after the flesh. Paul continues to describe this condemnation, and reveals that **it has to do with the future resurrection**:

Romans 8:11 But IF the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead **shall also quicken your mortal bodies** by his Spirit that dwelleth in you.

13 For **IF** ye live after the flesh, **ye shall die:** but **IF** ye through the Spirit do mortify the deeds of the body, ye shall live.

The "ye" refers to the saved Romans (Romans 1:6-8). To "live" is to be raised to immortality in glory at the coming of Christ. The "death" of verse 13 will therefore also be experienced [in the underworld] at the judgment seat of Christ. This is the context. Some Christians will stand before the Lord in glory; others will stand before Him in shame and nakedness (1 John 2:28). They will pay a price for appearing at the judgment seat in such a condition.

The Holy Spirit certainly "dwells" in all [obedient] Christians regardless of our conduct (1 Corinthians 6:19).* However, Paul is referring to another type of fellowship with the Spirit. He is referring to the Spirit "dwelling" in the believer's works, in harmony, without [Page 132] being grieved (Ephesians 4:30). There is ***a sense*** in which the Spirit of Christ only "dwells" in believers who are ***walking*** with Him in obedient fellowship:

[* See Acts 5:32. **See G. H. Lang's '*The Personal Indwelling Of The Holy Spirit*'.]

1 John 3:24 And he that keepeth his commandments DWELLETH in him, and **HE IN HIM**. And hereby we know that [**He**] **he abideth IN US,** by the Spirit which he hath given us.

All Christians do not keep the Lord's commandments. There is therefore a sense in which carnal Christians do ***not*** have the Spirit of Christ dwelling fully within them. They are not "filled" with the Spirit in their ***conduct*** (Ephesians 5:18). If they are not **FILLED** with the Spirit, then it follows that, at least in one sense, the Holy Spirit **is not dwelling within them**. They are not ***walking*** experientially with Jesus or the Holy Spirit. The Spirit of God **longs to dwell in the very works and words of every Christian,**

not just in the heart or body. Jesus taught His disciples the same truth that Paul is discussing in Romans 8:

John 15:4 Abide in me, **and I IN YOU.** As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, **except ye abide in me.**
6 If a man abide not in me, **he is cast forth as a branch,** and is withered; and men gather them, and cast them into the fire, **and they are burned**.
10 **If ye keep my commandments**, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
14 Ye are **my friends, if ye do whatsoever I command you.**

Again, Jesus only abides in the believer (in one sense) **as the believer obeys His commands**! Romans, chapter 8 is therefore teaching that some believers are not [indwelt or] filled with the Spirit in regard to their works. They will therefore (if they do not repent) experience a literal death at the judgment seat for their negligence. They will not shine in glory. They will be temporarily slain:

Romans 8:6 For to be carnally minded **is death;** but to be spiritually minded is life and peace.
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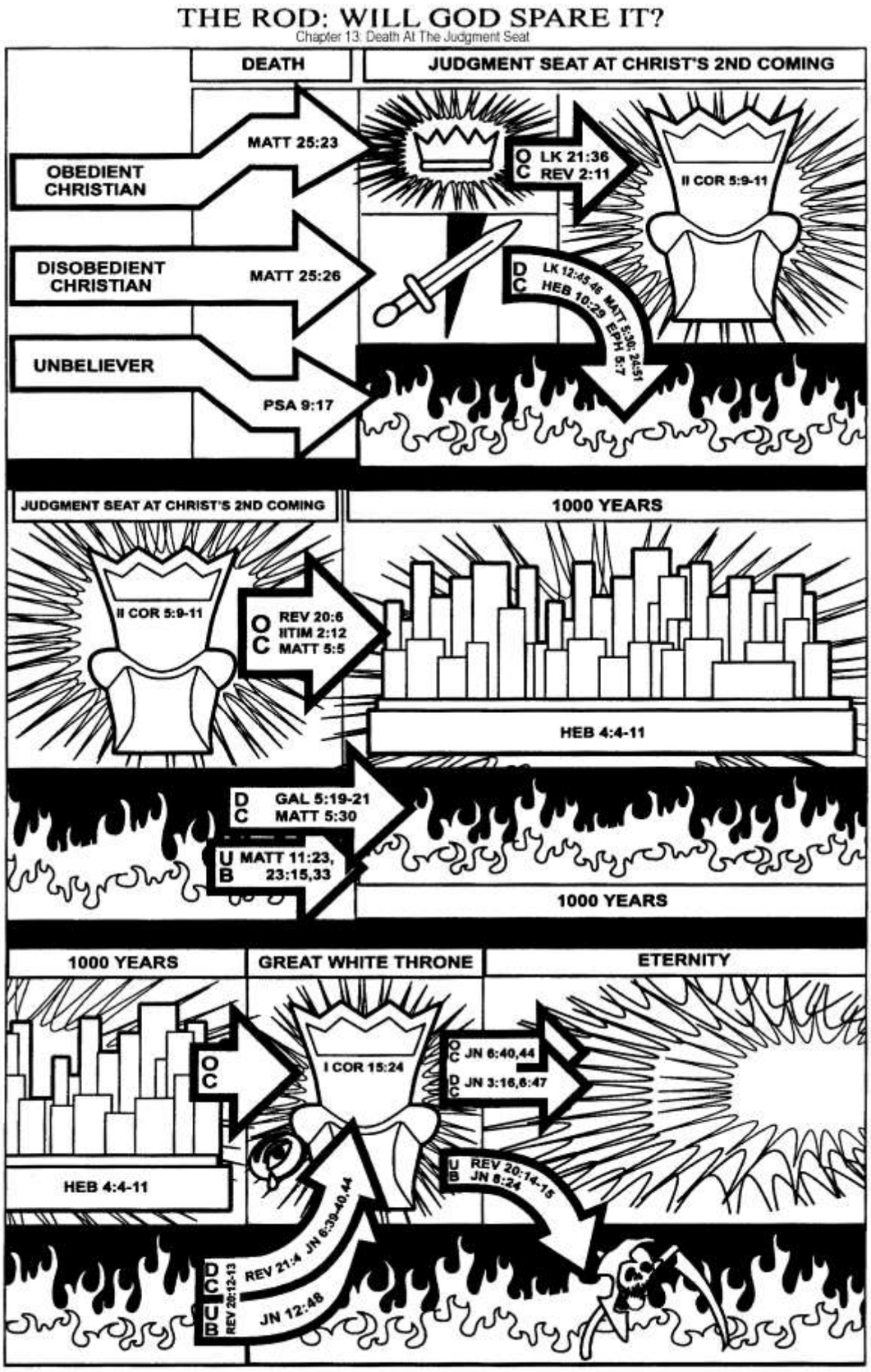
9 But ye are not in the flesh, but in the Spirit, **if so be that the Spirit of God dwell in you**. Now if any man have not the Spirit of Christ, he is none of his.
11 But **if the Spirit of him that raised up Jesus from the dead dwell in you**, he that raised up Christ **from the dead** shall also **quicken your mortal bodies*** by his Spirit **that dwelleth in you**.
[* See Rom. 8:23-25.]

Many modern Christians are "carnally minded" (1 Corinthians 3:1). They will not belong to Christ at [the time of the 'First Resurrection' at] His coming (Hebrews 3:6). **This does not refer to positional salvation in eternity; it refers to the future millennial age of reward. Some Christians will experience literal and temporary death at the judgment seat for walking "after the flesh." They will not be "children of the resurrection" (Luke 20:36). Only Christians that walk after the Spirit are firstborn sons who will inherit the millennial age, never to die again**. Carnal Christians will return to death and will have to wait until after the millennium to live again in eternity. This is the context and teaching of Romans 6-8.

In conclusion, the Gospels and Paul's Epistles teach that the Lord's unfaithful servants will temporarily perish at the judgment seat of Christ. They will be slain by the consuming fire of the Lord's

breath. They will not be permitted to enjoy the glorious millennial kingdom. Yet, death at the judgment seat is not annihilation, nor is it a lack of consciousness. Every unfaithful Christian will mourn the loss of the millennial kingdom and will have to wait 1000 years to be reunited with the faithful saints in bliss and glory.[{2}]



[2] Bunyan had Christian observe: "a way to hell from the gates of the Celestial City."

* * *

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Chapter 14 Temporary Soul Death.

"... 'Of how much sorer punishment, suppose ye, shall he be thought worthy...?'
It is folly to say that such words as these refer to the wicked, at the Great White Throne judgment..."*

* R.E. Neighbour, *If They Shall Fall Away* (Schoettle), 132.

- R.E. Neighbour (1872-1945)

It is now time to examine more closely the temporary death that many Christians will experience at the judgment seat. It includes not only the death of the ***body***, but also the death of the ***soul***:

Hebrews 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath **counted the blood of the covenant, wherewith he was sanctified,** an unholy thing, and hath done despite unto the Spirit of grace?

To understand this verse, we must understand to whom the Epistle to the Hebrews is addressed. It is certainly not addressed to lost people:

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Hebrews 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.
18 **Pray for us:** for we trust we have a good conscience, in all things willing to live honestly.
20 Now the God of peace, that brought again from the dead **our Lord Jesus,** that great shepherd of the sheep, through the blood of the everlasting covenant,
23 Know ye that **our brother Timothy** is set at liberty; with whom, if he come shortly, 1 will see you.
24 Salute all them that have the rule over you, **and all the saints.** They of Italy salute you.
25 Grace be with you all. Amen.

Paul is not asking lost Hebrews or tribulation Jews to pray for him. He is not asking lost Jews to salute the saints. This Epistle is written to ***saved*** Hebrews in the first century. Notice the context of chapter 10, where again, it is seen that true saints are addressed:

Hebrews 10:19 Having therefore, **brethren,** boldness to enter into the holiest by the blood of Jesus,
23 Let **us** hold fast the profession of **our faith** without wavering; (for he is faithful that promised;)

24 And let **us** consider one another to provoke unto love and to good works:

Notice the next verse of this same chapter:

Hebrews 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see **the day approaching.**

"Ourselves" surely includes the apostle and other true saints. The context has not changed. It will remain the same throughout the remaining verses of Hebrews 10. These early Hebrew Christians are warned to **not forsake the assembly**. The "**day** approaching"* can be nothing other than the day of the judgment seat of Christ that takes place at His second coming. Therefore, the warning in Hebrews 10 applies to ***all*** Christians throughout the whole age [Page 137] leading up to the second coming of Christ. The great fundamental Baptist leader, R.E. Neighbour (1872-1945) writes:

[* It may also refer to the Kingdom "***Age***" and the "***First*** Resurrection" (2 Pet. 3:8, 9. ***cf.*** Luke 20:35 with Rev. 20:4, 5.).]

"With the Lord's coming in view it is difficult to make the words of this blessed book refer exclusively to Christian Hebrews of the first century."*

* R.E. Neighbour, *If They Shall Fall Away* (Schoettle), 131.

Hebrews 10:25 reveals when the punishment described in the verses that follow will take place. Chastisement in ***this life*** *is* not in view. The context is the future day of reckoning that is approaching:

Hebrews 10:26 For if we sin wilfully after that **we have received the knowledge of the truth,** there remaineth no more sacrifice for sins,

27 But **a certain fearful looking for of judgment and** FIERY **indignation, which shall devour the adversaries.**

"We" includes the apostle. He has certainly "received the knowledge of the truth" in sincerity. Therefore, so have the Hebrews he is addressing. To play games with the word ***we*** and say it doesn't actually mean the apostle, is to again, establish an interpretive precedent that would disrupt the continuity of the entire New Testament. What would it then mean for the rest of the "we's" in the New Testament (e.g. Romans 6:4, 8:28; Ephesians 1:7)? What does the "we" mean four verses later in Hebrews 10? It is found in the same context:

Hebrews 10:30 For **we** know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Does the inspired apostle "know Him?" No one doubts that he does. There are "we's" all throughout the Epistle to the Hebrews that no one doubts. Why? ***Because the do not speak of something the flesh of man does not desire to hear***.

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These Hebrew Christians have already been taught about the mercy that is available in the Christian life in regard to their practical, wilful sins:

Hebrews 4:16 Let**us** therefore come boldly unto the throne of grace, **that we may obtain mercy,** and find grace to help in time of need.

Hebrews 10:22 Let**us** draw near with a true heart in full assurance of faith, having our hearts sprinkled from **an evil conscience,** and our bodies washed with pure water.

The apostle John teaches the same truth in his first Epistle:

1 John 1:8 If **we** say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If **we** confess our sins, **he is faithful and just to forgive us our sins,** and to cleanse us from all unrighteousness.

Every Christian wilfully sins after salvation. Yet, fortunately, the Epistle to the Hebrews teaches that Christians can come to the throne of their High Priest and get forgiveness and cleansing. This is not referring to salvation in eternity. It is referring to the forgiveness that can keep one from experiencing severe, temporary punishments. If a Christian sins, he is in trouble. If he does not repent and get mercy from his Heavenly Father, he is in danger of "judgment" and "fiery indignation" at the judgment seat on that "approaching" day.

One central point of Hebrews is that Christians should not gamble or postpone getting mercy:

Hebrews 3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice. ...

Hebrews 12:17 For ye know how that **afterward,** when he would have inherited the blessing, he was rejected: for he **found no place of repentance,** though he sought it carefully with tears.

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The "**place of repentance**"is ***today,*** on this earth. The time for Christians to confess their sins and seek mercy is not the future day of the judgment seat of Christ.

The phrase "there remaineth no more sacrifice for sins" in Hebrews 10:26 reveals that Christ's Blood does more than make one a Christian. It also brings power (Hebrews 13:20-21), as well

as mercy in regard to our daily Christian walk (1 John 2:1-2). **The teaching of Hebrews 10:26-27 is that Christians cannot presume upon their High Priest and get away with it.** It is not teaching that Christians lose salvation in eternity when they wilfully sin. Yet, it is teaching that **they lose a place of grace in regard to the practical Christian walk**. Saints should not wilfully sin, confess and receive mercy, and then think that they can sin some more ***without the danger of severe consequences***. True, we can always come boldly before the throne ***again*** as long as the "day" of judgment has not yet arrived. Nevertheless, carnal Christians run a great risk! Sin has a way of hardening the heart into stubbornness. Through wilful sins, carnal Christians can harden themselves and lose the desire to repent and seek mercy:

Hebrews 3:13 But exhort one another daily, while it is called To day; **lest any of you be hardened through the deceitfulness of sin.**

Furthermore, who can be certain that God will not grow weary of being presumed upon and decide to take his life immediately?

Hebrews 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, **did provoke:** howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, **whose carcases fell in the wilderness?**

When a Christian sins he must then renew his daily fellowship with God through repentance. If he will not, he needs to hear the [Page 140] stern warning that there is punishment for such disobedience awaiting him at the future judgment seat:

Hebrews 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 **Of how much sorer punishment, suppose ye, shall he be thought worthy,** who hath trodden under foot the Son of God, and hath **counted the blood of the covenant, wherewith he was sanctified,** an unholy thing, and bath done **despite** unto the **Spirit of grace?**

When a Christian sins he tramples under foot the ***power*** ofthe Blood ofhis High Priest. He grieves the Spirit. When he then refuses to repent and get restored to fellowship with the Lord, he

tramples under foot the practical ***mercy*** ofthe Blood of his High Priest. If he continues in this condition, what will happen to him at the judgment seat ofChrist? Words such as "fiery indignation" and "devour" plainly describe some type of death!

The argument in Hebrews 10 is that under the Old Testament there was ***physical*** death for sin:

Numbers 15:32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.
33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.
34 And they put him in ward, because it was not declared what should be done to him.
35 And the LORD said unto Moses, **The man shall be surely put to death: all the congregation shall stone him with stones without the camp.**

This was harsh. Yet, Christ is greater and has done more for His people than Moses did for the Jews in the Old Testament. The New Testament law of Christ is greater and holier. ***If physical death*** was the penalty for wilful sin under Moses, what shall be [Page 141] the penalty for sin (if mercy is not received beforehand) under Christ? It will be a worse death than physical death. It will include that, but go beyond it.

Jesus taught that only God could ***kill the soul***, and that His disciples should therefore fear Him more than man (Matthew 10:28). Therefore, Hebrews 10 is warning Christians that if they sin wilfully and do not seek mercy before the judgment seat arrives, they are in danger of a severe rod of punishment. Under Moses it was ***physical*** death. Under Christ it is the temporary death of the body ***and the soul***! This is why the Bible teaches Christians to strive to have their souls ***saved*** at the judgment seat (Hebrews 10:39; 1 Peter 1:9; James 1:21, etc.). The Christian's soul is already saved in eternity. Yet, there is ***also*** a saving of the soul **in relation to the future age of reward**. Disobedient Christians are in danger of losing their souls temporarily at the judgment seat (Matthew 10:28, 29; 16:24-26).

Immediately, the argument will be that such a doctrine appears to deny the grace of God in regard to ***His people***. Let us therefore hear the conclusion of the passage in Hebrews 10:

Hebrews 10:30 For we know him that hath said, Vengeance belongeth unto me, **I will recompense**, saith the Lord. And again, **The Lord shall judge HIS PEOPLE**.

This may indeed go against everything one has been taught. Certainly, that is another reason that accountability truths such as these are rejected so quickly by many.

Others lean to their own understanding and attempt to argue that such punishment would go against their understanding of the ***love*** of God. **They never reason that this present life is not the day of judgment and recompense**. They never consider that in this day of ***grace and mercy*** God sometimes ***kills*** Christians for sins. If ***this*** is not opposed to His love in this age of patience [Page 142] (2 Peter 3:9, 15), then certainly temporary soul death will not be opposed to His love in the future day of ***reward according to works***:

Matthew 16:24 Then said Jesus **unto his disciples,** If any man will come after me, let him deny himself, and take up his cross, and follow me.
25 For **whosoever will save his life shall lose it:** and whosoever will lose his life for my sake shall find it.
26 For what is a man profited, if he shall gain the whole world, **and lose his own SOUL**? or what shall a man give in exchange for his soul?
27 For the Son of man shall come in the glory of his Father with his angels; and **then he shall reward EVERY MAN according to his works.**

Revelation 22:12 And, behold, **I come quickly**; and my reward is with me, **to give EVERY MAN according as his work shall be**.

* * *

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Chapter 15 Hurt of the Second Death.

"Surely, if they leave the world fully justified, but incompletely sanctified, it follows that they will be hurt of the Second Death, though only temporarily. ..."*

* George H. Pember, *The Great Prophecies Of The Centuries Concerning The Church* (London: Hodder and Stoughton, 1887; reprint, Miami Springs: Conley & Schoettle, 1984), 114-115.

- G.E. Pember (1837-1910)

The "much sorer punishment" than physical death (mentioned in Hebrews 10) is called the "second death" in the Book of Revelation. The Lord's breath lights a fire before His throne. This fire from the Lord's mouth is a rod. It will try believers and it will slay all that have lived in disobedience and sloth without

repentance. The Lake of Fire is where this soul death will begin to occur; therefore, the Lake of Fire is called the "second death":

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Revelation 20:14 And death and hell were cast into the lake of fire. This is the **second death**.

Unbelievers will be thrown into this Lake of Fire after the Millennium. They will experience the "second death" throughout eternity. Yet, Christians are warned about the danger of being temporarily "hurt" by the fire before God's throne:

Revelation 2:11 He that hath an ear, let him hear what the Spirit saith **unto the churches; He that overcometh shall not be HURT of the second death**.

After being slain by **the Lord's fiery breath** at the judgment seat, unfaithful Christians will then be banished to the underworld for 1000 years. Notice that the above warning is to the "churches." This means true Christians. If it does not, there would be no way to ever discern who is addressed in a given Bible passage. Various verses could be applied to true saints at each person's fancy or whim. John explains that by "churches" the Holy Spirit means true Christians:

Revelation 1:4 John to the seven churches which are in Asia: **Grace be unto you, and peace,** from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto **him that loved us, and washed us from our sins in his own blood,**

6 And **hath made us kings and priests unto God** and his Father; to him be glory and dominion for ever and ever. Amen.

9 **I John, who also am YOUR BROTHER, and companion in tribulation, and in the kingdom and patience of Jesus Christ,** was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

John says he is the "brother" of the people in each of these seven congregations to whom the Book of Revelation is addressed (Revelation 1:9). If there are false professors among them, they are ignored. The Lord warns these true Christians about the "second death" in Revelation 2:11.

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Notice that the sword of the Lord's mouth is also His punishing ***rod***, which He will wield at the second coming:

Isaiah 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the

rod of his mouth, and with the **breath of his lips shall he slay the wicked.**

This "rod" is a sword of "fire":

Isaiah 30:27 Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: **his lips are full of indignation, and his tongue as a devouring fire:**

28 And **his breath, as an overflowing stream,** shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

Daniel shows this same ***fiery stream*** slaying the Beast at the second coming of Christ:

Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: **his throne** was like the fiery flame, and his wheels as burning fire.

10 **A fiery stream issued and came forth from before him:** thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: **I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.**

In Daniel 7:10-11, the "fiery flame" that engulfs the Beast is said to come forth from "before" the Lord. This flowing, fiery lava comes forth from before ***the throne***, and appears to gather there into a giant "lake." This same event is seen in Revelation 19; yet there, the fiery "stream" is revealed as a "lake" of fire. The Lake of Fire is therefore directly before the Lord's throne:

Revelation 19:20 And the **beast** was taken, and with him the **false prophet** that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.**

The Book of Revelation reveals much about the Lord's throne. Notice that it indeed shows a "sea" to be directly before it:

Revelation 4:6 And **before the throne there was a sea of glass like unto crystal...**

The "sea of glass" is said to be "before the throne" in the same place as the "fiery stream" that will later destroy the Beast in Daniel 7. Therefore, the future Lake of Fire appears to be the same

thing as the "sea of glass." Indeed, the "sea of glass" is said to later become a sea of fire:

Revelation 15: 2 And I saw as it were **a sea of glass mingled with fire**...

But why is this large body of fire called both a "lake" and a "sea?" It is because both words simply mean in strict English a large "basin" or "repository":

Sea: "...a large inland body of water; a large lake ... In a decision delivered at the October term, 1893, the Supreme Court of the United States held that the Great Lakes were seas, in the legal sense of the term. ..."*

**A Standard Dictionary Of The English Language* (New York: Funk & Wagnalls, 1895).

- *Funk & Wagnall's Standard Dictionary of the English Language*

The Bible also uses the two words interchangeably in other places (Mark 5:13; Luke 8:33).

The "sea of glass mingled with fire" is the Lake of Fire since both are positioned directly before the Lord's throne (Daniel 7:9; Revelation 4:6). Robert Govett (1813-1901) in his commentary on the Book of Revelation agrees:

"The ***sea*** [of glass] becomes the ***lake of fire***."*

* Robert Govett, *Govett On Revelation*, Vol. 1(London: 1861; reprint, Miami Springs: Conley& Schoettle, 1981), 39

Perhaps this is the reason for the slight difference in terms. The "lake of fire" is the "sea of glass" at a ***later*** date.

Out of the Lord's mouth comes the inspiration of the Scriptures, which will judge mankind, saved and unsaved. However, as has been noted, the **breath out of His mouth** also lights a ***literal fire*** that will punish the rebellious. This very breath ignites the Lake of Fire. Perhaps "Tophet" is a reference to this in the future, when the Lake of Fire connects with the earth during the millennium as revealed in Daniel 7 and Revelation 19:

Isaiah 30:33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; **the breath of the LORD, like a stream of brimstone, doth kindle it.**

Notice the following two warnings to Christians. Based on the previous Scriptures already given, it can be seen that both of these passages contain the same "fiery" threat:

Revelation 2:12 And to the angel of the **church in Pergamos** write; These things saith he which hath **the sharp sword with two edges;**

16 Repent; or else I will come unto thee quickly, and will fight against them **with the sword of my mouth**.
17 **He that bath an ear, let him hear what the Spirit saith unto the churches ...**
Revelation 2:11 He that bath an ear, let him hear what the Spirit saith unto the **churches; He that overcometh shall not be hurt of the second death**.
It is the Lord's breath (i.e. the "sword" from His very mouth) that lights the Lake of Fire, which is the "second death":
Hebrews 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with **reverence and godly fear:**
9 **For our God is a consuming fire**.
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At the judgment seat, the **fiery sword of the Lord's mouth** will judge Christians that have lived unfaithfully and have not repented in this life. This is the "second death" that bums before His throne (before which every believer must one day appear). It is there that these [disobedient and unrepentant] believers will be temporarily slain. It is called the ***second death*** because it occurs after the raising of the body from the effects of the first death (Revelation 20:5). Unbelievers will experience it eternally after the millennium. **Unfaithful believers who do not repent in time will temporarily experience it before the millennium**.

Erroneous Interpretations of Revelation 2:11.

The conditional promise in Revelation 2:11, concerning the "second death," certainly contains a warning. If the Christian does not "overcome" he will be "hurt of the second death." It is like every other promise given in the same context to these "seven churches":
Revelation 2:26 And **he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:**
No one doubts that the promise to Christians in the above verse is conditioned on "overcoming." Those that do not overcome will not be given "power over the nations." The promise is at the same time a warning. Yet, some have maintained that the promise in Revelation 2:11 of not being hurt of the second death is only a figure of speech and that it need not mean that if one does not overcome that one ***will*** be hurt. **Let one show that any of the other similar promises to these Seven Churches are not**

conditioned upon "overcoming." They all are. The promises to overcomers are warnings. In fact, the very context of Revelation 2:11 is a word of alarm. The [Holy] Spirit says to the ***churches***, "He that hath an ear let him hear." This can only mean that what is about to be given is conditioned upon the response of "overcoming" in the hearers. One would certainly need to have a high degree of evidence to interpret the language in any other manner. The argument, "This is not a conditional promise in **Revelation 2:11** because it is not a conditional promise" greatly begs the question **when it is found in the context of six *similar*, conditional promises**.

If it is true that Revelation 2:11 does not imply a warning to those who do not fulfil the conditions of the promise, an interpretive mess is created in regard to the rest of the Bible. For example, notice the following Scripture:

1 John 2:28 And now, little children, **abide in him;** that, when he shall appear, we may have confidence, and **not be ashamed** before him at his coming.

The promise of not being ashamed is conditioned upon ***abiding;*** just as not being hurt of the second death is conditioned upon ***overcoming***. Notice another Bible promise:

1 Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and **he that believeth on him shall not be confounded.**

Surely, the above verse implies that he that does not "believe" ***will*** beconfounded. Such examples could be endlessly multiplied; yet, one more is worthy of noting:

Exodus 12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague **shall not be upon you to destroy you,** when I smite the land of Egypt.

Is this statement in Exodus simply a ***figure of speech*** statingthat those ***with*** the blood upon their houses will not lose their firstborn sons, with no implication at all that those ***without*** the blood on their houses will be judged? Certainly, it is not.

Others that have been firmly rooted in the Biblical doctrine that a true Christian can never lose [eternal] salvation, rashly apply ***all*** the warnings about the "second death" to ***only*** unbelievers and false professors. This leaves the Christian (if he will be consistent

in his interpretation) with practically nothing to fear and nothing to hope for since the warnings about the "second death" are in the ***same context*** as the **warnings about losing crowns**. Most will admit that the warnings about losing such crowns are addressed to real Christians; yet they show much inconsistency when they interpret Christ's warning about the "second death" as addressed to the lost. This is sloppy interpretation and it immediately causes one to suspect ulterior motives; chiefly, the desire to escape that which would ***truly*** cause fear, leaving only warnings that would not frighten away carnal church members. Most carnal Christians do not mind warnings to ***professors***, for they assume ***they*** are not so unholy as to be considered such. The astute observation of Robert Lewis Stevenson is sadly correct:

"Not every man is so great a coward as he thinks he is - nor yet so good a Christian."

Notice again how the warnings about the "second death" are in the same context as other promises and warnings addressed to ***real Christians***:

Revelation 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, **that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and 1 will give thee a crown of life.**

11 He that hath an ear, let him hear what the Spirit saith **unto the churches; He that overcometh shall not be hurt of the second death.**

Satan does not persecute lost, hypocritical professors in such a manner. And the lost are never told that they may win a crown for "enduring to the end." They are not even true believers in Christ. The [Holy] Spirit is speaking to the "churches." The [regenerate] Christians in these churches are told to "overcome." **If they do not** **"overcome" (i.e. get victory over the manifold temptations of Satan and their own sinful flesh), they will be "hurt of the second death."**

To escape the warning, others run with the word "overcome" and **wrest it from its context** in the Book of Revelation. They claim that in John's first Epistle "overcome" means to simply be born again through faith (i.e. salvation in the 1st degree):

1 John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that **overcometh** the world, even our faith.

5 Who is he that **overcometh** the world, but he that believeth that Jesus is the Son of God?

Yet, Christians also need to have practical faith in the authority and power of Jesus in order to overcome the world's temptations. Therefore, the phrase "born of God" in 1 John means more than simply initial salvation. It speaks of a daily, practical renewing that comes through yielding to the [Holy] Spirit. "Overcometh" in 1 John 5 refers to a victorious***walk*** that is only possible by daily faith in the Son of God (see Hebrews 11; Romans 12:21).

Nevertheless, even if it is conceded that "overcometh" refers only to initial, positional salvation in 1 John, is this the way the word is being used in the ***context*** of Christ's words to the Seven Churches? Certainly, the context plainly reveals that Christ **is addressing those already saved**; He is exhorting **them** to "overcome" through works in the Christian life:

Revelation 2:2 I know **thy works, and thy labour, and thy patience,** and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and **for my name's sake hast laboured,** and hast not fainted.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; **To him that overcometh** will 1 give to eat of the tree of life, which is in the midst of the paradise of God.

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Revelation 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, **that ye may be tried;** and ye shall have tribulation ten days: **be thou faithful unto death,** and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; **He that overcometh shall not be hurt of the second death.**

There is the warning of the "second death" right in the context of enduring prison and martyrdom for Christ's sake. Indeed, many early Christians were tempted to refrain from confessing Christ in public rather than endure the hardships of prison (or worse), which would often be the result of such confessions. It is a historical fact that such warnings and promises as these given in the Book of Revelation sustained many persecuted Christians in the first few centuries and gave them the extra motivation to endure. Works such as ***The Martyr's Mirror*** (1660)thoroughly document the fact that thousands of saints under Pagan and Papal Rome gave up their physical lives to avoid having their souls (Romans 8:13; Matthew 10:28) slain by God after death.*

* This mammoth work by Theileman J. van Braght consists of 1141 pages.

Not a Loss of Eternal Salvation.

Others argue that the conditional promise of not being hurt of the "second death" must refer to a possible loss of salvation in eternity. They point to the other verses in the Book of Revelation that reveal that the "second death" is the Lake of Fire. They then show that unbelievers are thrown into this "lake" with no promise of deliverance:

Revelation 20:14 And death and hell were cast into **the lake of fire. This is the second death.**

15 And whosoever was not found written in the book of life **was cast into the lake of fire.**

It is indeed the same "lake," yet all those who experience it will not experience it to the ***same degree***. Context can greatly affect the interpretation of words and phrases. The same fire of God can be temporary for God's rebellious [regenerate] people, yet ***endless*** forGod's rebellious enemies (i.e. non-Christians). The subjects being warned in the context will help determine the difference. Notice an example of this principle from the Old Testament:

Exodus 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the **pillar of the cloud** went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and **it was a cloud and darkness to them,** but it **gave light by night to these:** so that the one came not near the other all the night.

The same pillar of the cloud was darkness to the Egyptians but it gave light to the Israelites! What a contrast! Surely then it is no great thing if the fire of God is shown to be both a rod of discipline for unrepentant [regenerate] Christians as well as a place of final, endless condemnation for the [unregenerate] lost.

Christians cannot lose **eternal** salvation. They will therefore only be hurt temporarily by the Lord's fiery breath. They will then be banished to the underworld throughout the millennium. After this, they will be raised to everlasting life (i.e. "saved") at the Great White Throne on the Last Day:

Revelation 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be **hurt** of the second death.

1 Corinthians 3:15 If any man's work shall be burned, **he shall suffer loss: but he himself shall be saved; yet so as by fire.**

Leviticus 9:24 And there came **a fire out from before the LORD**,
and consumed upon the altar the burnt offering and the fat:
which when all the people saw, they shouted,
and fell on their faces.
Leviticus 10:2 And there **went out fire from the LORD**,
and devoured them, and they died before the LORD.

"The word 'destroy'... does not mean 'annihilate.'... not once [in Scripture]
does it mean 'annihilate.' "

- R. E. Neighbour (*Gospel Herald*, 1927)

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Chapter 16 Trial by Fire.

"...all shall be subjected to **examination by fire**. For all who want to return to heaven must be tried by fire."*

*Jacques Le Goff, *The Birth Of Purgatory* (University Of Chicago Press 1986), 59.

- Ambrose (340-397)

Every Christian will appear before the judgment seat (i.e. Christ's throne). Every Christian must therefore come into contact with the fire that issues out from before the Lord's throne (Daniel 7:10). When a Christian appears before the judgment seat (Romans 14:10), he is standing trial. The Scripture is not silent concerning the details of this trial. It is a trial by fire:

1 Corinthians 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; **and the fire shall try** every man's work of what sort it is.

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A literal fire will also punish the unprofitable servant himself (1 Corinthians 3:15, 17; Revelation 2:11, etc.). Many Christian leaders have been bold to proclaim this truth in full-force, without compromising eternal security. Yet, it appears that there have also been many well-known Christian leaders who have come to the very doorstep of this teaching, but proceeded no further.

In regard to the passage in 1 Corinthians 3, D. Martyn Lloyd-Jones (1899-1981) writes:

"It is His love to us, and our relationship to Him, our fear, our dread, lest in any way we should grieve Him or disappoint Him. But I have to take it even a step beyond that. There is a fear that should govern all we are and

all we do ... The Apostle puts this to the Corinthians in the First Epistle chapter 3, beginning at verse 9: 'For we are labourers together with God ... let every man take heed how he buildeth thereupon ... If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy...' Now there we are dealing with a different type of fear ... Let us look at some other examples ... in the Second Epistle to the Corinthians, chapter 5, at verse 9: 'Wherefore we labour ... For we must all appear before the judgment seat of Christ ... Knowing the terror of the Lord, we persuade men.' Knowing the terror of the Lord. All this, of course has nothing to do with our justification; this has nothing to do with our receiving salvation ... **'he shall suffer loss, but he himself shall be saved; yet so as by fire,' This is a great mystery. I do not pretend to understand it ... But the teaching seems to be clear ... It does not mean that a man can fall from grace; but it does mean this - that a man who is saved can know 'the terror of the Lord'** ... Itis God who appointed the two mountains - Mount Gerizim and Mount Ebal - in order to teach a vital lesson to the children of Israel ... According to whether they obeyed Him or not they would have blessing or cursing. Our Lord taught this same truth, as seen in Luke chapter 12. The servants in His parable recorded in verses 42, 48, are to be examined when the Master comes. Some are going to be beaten with a few stripes, some with many stripes. In other parables also He teaches the same truth, for example, the parable of the Foolish Virgins, the parable of the Talents in Matthew 25. ... All were spoken to emphasize this idea of judgment and reward. ... In 1 Corinthians chapter 3 it is made quite plain and explicit ... The Scripture does not mean, of course, that by doing these things you earn your salvation. No! Salvation is entirely by grace, it is the free gift of [Page 157] God. ... We are all saved in exactly the same way, that is, by simple faith in the Lord Jesus Christ. ... But having made that abundantly clear, the Scripture goes on to say that there is to be an assessment of our Christian life and works, and that, though we are all equally saved, there is some kind of difference ... **though the man who built wood, hay and stubble remains justified by faith, he is going to suffer loss. How, we do not know ... There is the element of punishment, or at any rate of deprivation, the few stripes, the many stripes, and the Apostle's expression, 'he shall suffer loss.' We do not understand it fully. ...** The Apostle Paul himself … tells us that this truth was always present in his mind ... it was because he knew 'the terror of the Lord' and that he would have to stand 'before the judgment seat of Christ' and give account ... The 'suffering of loss,' to which the Apostle refers must be only temporary…"*

* D. Martyn Lloyd-Jones, *Life in the Spirit* (Grand Rapids: Baker Book House, 1975), 78-80, 363-364, 370.

- D. Martyn Lloyd-Jones (1899-1981)

The great radio preacher M.R. Deffian (1891-1965) interprets the passage in 1 Corinthians 3 similarly:

"Now of course, this truth may shock some of our ultra-grace scholars, but there is a future judgment for all believers. ... While the believer will never be judged as to his salvation by faith in the Lord Jesus, which is forever settled ... he nevertheless will be called into account for his conduct after he has been saved. ... I do not know whether this is a figure of some terrible ordeal through which we will have to pass, of remorse and self-accusation, **or some other form of chastening. We do not know; but the text implies that the experience will be an unpleasant one**."*

* M.R. DeHaan, *Studies In First Corinthians* (Zondervan Publishing House), 40, 46.

The Bible does not leave it as vague as these teachers have left it. Yet, sadly, many modern Christian teachers will not come as far as they do in warning believers. It is not presumption to believe that whatever the Bible states will literally occur will certainly occur! All Christians will come into contact with the fire that is before the Lord's throne (2 Corinthians 5:9-11; Daniel 7:10; Revelation 15:2; 1 Corinthians 3:13). For many, it will not be a [Page 158] happy experience. The warning in 1 Corinthians 3 is defined in Revelation 2:11 and other Scriptures, which warn carnal believers of ***literal*** fire at the judgment seat and during the millennium.

It is important to realize that the Bible teaches that the fire "tries" the work. The work is done in the Christian life, ***in the body*** before one arrives at the judgment seat. The Bible says that the Christian at the judgment seat must "receive" the things done in "his body" (2 Corinthians 5:10). The "fire" ***will manifest*** and ***declare*** in the body whether the deeds were good or bad. The bodies of Christians will declare by the fire what kind of works they have performed. As they stand before the judgment seat, they will stand upon the fiery Sea of Glass. The flames will prove the quality of the Christian. If the Christian has lived a worthy life in the body (properly building upon the foundation of his salvation) the flames will not "hurt" him and he will remain standing upon the fire:

Luke 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, **and to STAND BEFORE the Son of man**.

The Christian is to watch and pray always to be accounted worthy of ***standing*** before the throne on that day. If the Christian has committed unworthy deeds and failed to seek mercy while there was still time, he will***fall*** and experience the flames of the second death.

The "fire" shall surely "declare" a man's work. If he has not repented of sloth and carnality it will declare it in the "temple" of his body by ***slaying him***:

1 Corinthians 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

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17 If any man defile the temple of God, **him shall God DESTROY**; for the temple of God is holy, **which temple ye are.**

Many theologians tickle the ears of saints by not reading the ***whole*** context of this "saved; yet so as by fire" passage. Verses 16 and 17 are a further explanation of the words "suffer loss" in verse 15! They speak of our ***bodies*** as the temple of God. Paul introduces the whole section by stating that we are God's "building" (1 Corinthians 3:9). He concludes by teaching that if we defile this "temple" (i.e. body) by unholy living, we will suffer "destruction." ("Destroy" does not mean annihilation; for example see the "destruction" in Job 2:3). This teaches that rebellious Christians will suffer a literal death. Yet, they will be restored after their temporary punishment (1 Corinthians 3:15).

In discussing the "fire" of 1 Corinthians 3:15, F. L. Godet (1812-1900) writes:

"Many, and Meyer himself, seem to take this word in its literal sense ... But it must not be forgotten that the building to be proved exists only figuratively, and that consequently the fire which is to put it to the proof can only be also a figurative fire."*

* F.L. Godet, *Commentary on St. Paul's First Epistle to the Corinthians* (Edinburgh: T. & T. Clark, 1889-1890?), 186.

This objection, however, disregards the manner in which Jesus Himself interpreted the ***warnings*** in His figurative parables. The actual judgments in the Lord's parables (whether to believers or unbelievers) are literal. For example, in Matthew 13:47-50, the literal interpretation of the figure actually becomes ***worse*** than the figure itself!:

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Matthew 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but **cast the bad away.**
49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,
50 And shall **cast them into the furnace of fire:** there shall be wailing and gnashing of teeth.
51 Jesus saith unto them, Have ye understood all these things? They say unto him, **Yea, Lord.**

The figurative ***casting*** in verse 48 becomes literal in the interpretation. However, the interpretation reveals extra details that are far worse than the illustration itself revealed. The ***casting*** isinto a furnace of fire to be burned. Notice another example:

Matthew 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, **Declare unto us the parable** of the tares of the field.
40 As therefore the tares are gathered and burned **in the fire**; so shall it be in the end of this world.
41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;
42 And shall cast them into **a furnace of fire:** there shall be wailing and gnashing of teeth.

In the interpretation, the figurative "fire" remains fire and becomes literal, even though the other figurative elements all stand for something else. "Men" stand for "angels." The "tares" are representative of "them which do iniquity." But the "fire" is "fire!" Therefore, we have an **interpretive principle** established that truly brings fear and trembling: In warning passages, generally, the parable means ***exactly*** what it says. However, at times, the reality is far ***worse*** than what is stated on the surface of the illustration! It is therefore certainly a great error to teach that the literal truth represented by a warning parable or illustration is something ***less than*** the figure reveals (Ezekiel 20:49)!

The Bible also uses symbolism to describe the judgment of the wicked when Christ returns (Malachi 4:1-3). Yet, again, [Page 161] this fire will be literal, even though it is in the same context as figurative ***calves*** and ***trees*** (2 Thessalonians 1:7-8). Many Christian teachers are quick to see this literal fire in parabolic warnings to the lost, yet they are unwilling to interpret the fire in Christian warning passages in the same manner.

1 Corinthians 3:12-17 should be interpreted in the light of the keys provided in Matthew 13 and elsewhere in the Scriptures. In 1 Corinthians 3:15,the "fire" speaks of literal fire.

Paul concludes his warning by revealing that it is the unfaithful Christian *man himself* that shall be literally burned:

1 Corinthians 3:15 If any man's work shall be burned, he shall suffer loss: but **he himself** shall be saved; **yet so as by fire**.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If **any man** defile the temple of God, **him shall God destroy;** for the temple of God is holy, which temple ye are.

In the Epistles to the Corinthians, the figure of a "temple" represents a physical body (1 Corinthians 3:16; 6:19-20; 2 Corinthians 6:16). The Christian that fails to bring forth holy fruit (i.e. good works) is grieving the indwelling Spirit and defiling his physical body. He will be ultimately saved, yet only "by" fire. Webster's 1828defines "by" as "through" in its second definition. Modern dictionaries likewise define it as "through the medium of." The phrase "by fire" is often used in Scripture in this manner (Leviticus 3:3, 5). Therefore, the Christian man that defiles the temple of his body by unfaithful deeds will not fully experience eternal life until he has literally passed through fire, suffering temporary destruction.

Some maintain that the "temple of God" refers to the church or assembly of believers. Some attempt to argue that Paul is simply stating the fact that God will judge unbelievers if they persecute [Page 162] Christians. For the sake of argument, let's assume that the "temple" in this passage is the church. The teaching would then simply be that if any Christian "defiles" the assembly by walking in open, unconfessed sin (see 1 Corinthians 5:1-2), God will destroy him! Paul teaches that one sinful Christian can defile the whole assembly:

1 Corinthians 5:6 Your glorying is not good. **Know ye not that a little leaven leaveneth the whole lump**?

Throughout the Bible, "defile" always means "to pollute" in a moral sense (Leviticus 15:31; Matthew 15:11; 1 Timothy 1:10, etc.). It never means "to persecute." Furthermore, "any man" would refer to any man, saved or lost. Therefore, even if one denies that the "temple" refers to the physical body of the believer

in 1 Corinthians 3:17, there is no escaping the verse as a literal warning to Christians. In context, it is a warning concerning the judgment seat of Christ.

Hurt by Falling In.

Notice again the promise in Revelation 2:11:

Revelation 2:11 He that hath an ear, let him hear what the Spirit saith **unto the churches**; He that overcometh shall not be **hurt of the second death**.

This is plainly a promise that if a Christian resists sin in victory, he will not painfully fall into the midst of the fire when he walks across it before the judgment throne of God. For many, it will be a tormenting experience to walk before the throne and take position over those flames. Will the flames hurt? Will they kill? This future day of judgment will surely be a day of reflection. The Bible is filled with warnings not to despise this coming day. Every saint will take his position when his turn comes, and at that moment he will ***stand*** or ***fall***. There will be many that will [Page 163] walk before the throne and find that the flames of the "sea of glass mingled with fire" do not "hurt" them at all:

Revelation 15:2 And I saw as it were a **sea of glass mingled with FIRE: and them that had gotten the victory** over the beast, and over his image, and over his mark, and over the number of his name, **STAND on the sea of glass,** having the harps of God.

Remember, this sea of glass and fire is before the Lord's throne (Revelation 4:6). The fire does not hurt these tribulation saints who **STAND** before the Lord. This will be the happy experience of all faithful Christians who will one day appear before the judgment seat. They will be like the Israelites who passed through the Red Sea without harm. The victorious, overcoming Christians before the throne will also be like Daniel's faithful companions:

Daniel 3:25 He answered and said, Lo, I see four men loose, **walking in the midst of the fire, and they have no hurt;** and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning **fiery furnace,** and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, **upon whose bodies the fire had**

no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Verse 25 says the men had no "hurt." Verse 27 says the fire "had no power" over them. This is similar to that future fire that will likewise fail to have "power" over some believers who have exercised the same faith as these Old Testament saints:

Revelation 20:6 Blessed and holy is he that hath part in the first resurrection: **on such the second death hath NO POWER,** but they shall be priests of God and of Christ, **and shall reign with him a thousand years.**

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In regard to these that are found blessed ***and holy***, the fire will have "no power." As they stand before the throne they will ***remain*** standing! Their bodies will shine forth gloriously, as purified gold "in the midst of the fire." The fire will have no power to hurt them. Boldly, they will rejoice and praise God. Their very bodies will glorify God and declare that they have been obedient and victorious. The rest of the Christians will not have bodies that can withstand the flames (Romans 8:11, 13; Colossians 1:22-23). In tormenting fear, they will fall into the flames and burn in a fiery death (Revelation 2:11; Hebrews 10:31). The Christians that do not overcome in life will be temporarily overcome by the flames of the "second death" at the judgment throne of Christ.

Some Early Christian Testimonies Concerning Trial by Fire.

Many might be quick to call this teaching "Purgatory." Certainly, no obedient, fundamental Christian desires to be associated with the historic errors and abuses of Roman Catholicism! Yet, this teaching protects the freeness of the gospel message by removing the arguments which Catholics have used to deny eternal salvation by grace through faith ***alone***.

Salvation in ***eternity*** *is* by grace through faith ***alone***. ***No*** amount of temporal suffering (in this life or in the world to come) can add one jot or one tittle to what Christ did on Calvary! Temporary chastisement for sins committed as a Christian (whether in this life or during the millennium) does not ***earn*** or ***insure*** eternal salvation. Eternal salvation is a free gift. Catholicism teaches that good works have redeeming value. According to Rome, acts of charity, refraining from sin ***and meekly enduring affliction under***

God's chastening rod (whether in this life or in the intermediate state) all help to atone for sin (in an eternal sense). In Rome's system, people ***purchase*** eternal salvation. This is a terrible falsehood.

As with all the other truths Rome corrupted, the error of Purgatory is found growing out of a true doctrine the Lord gave to early Christians. The concept of Purgatory is therefore a***perversion*** of truth instead of a whole new creation. Catholics soon perverted the full doctrine of Christian chastisement just as they perverted the great doctrines of believer's baptism and the Lord's Supper. They erroneously teach that these works have redemptive value in regard to eternity.

During the process of writing this book, the writer decided to read through the writings of Sub-Apostolic Christians. He was amazed at how prevalent the teaching of "trial by fire" was among these early writers. The writings of these so-called, early "Church Fathers" are certainly not inspired. They often contain errors. Nevertheless, with this Biblical understanding of a second death for some Christians at the judgment seat, many of the writings of these early Christians are made easier to comprehend. Even though much error was already creeping in, ushering in the infamous dark ages, it appears that many early Christians preserved seeds of truth (at least in regard to the Christian's future judgment and the millennial reign) that were taught by the holy apostles of the first century. Notice the following words:

"But when He shall have judged the righteous, He will also try them with fire. Then they whose sins shall exceed either in weight or in number, shall be scorched by the fire and burnt: but they whom full justice and maturity of virtue has imbued will not perceive that fire; **for they have something of God in themselves which repels and rejects the violence of the flame. So great is the force of innocence, that the flame shrinks from it without doing harm;** which has received from God this power, that it burns the wicked, and is under the command of the righteous. Nor, however, let any one imagine that souls are immediately judged after death. For all are detained in one and a common place of confinement, until the arrival of the time in which the great Judge shall make an investigation of their deserts. Then they whose piety shall have been approved of will receive the reward of immortality; but they whose sins and crimes shall have been brought to light will not rise again, but will be

[Page 166] hidden in the same darkness with the wicked, being destined to certain punishment."*

* Lactantius, *Institutes*, "Of The Torments And Punishments Of Souls," (Oregon: Ages Software, The Master Christian Library, 1997).

- Lactantius (240-320)

"Before the resurrected **lies a fire, which all of them must cross.** This is the baptism of fire foretold by John the Baptist, in the Holy Ghost and the fire, it is the burning sword of the cherub who guards the gate of heaven, before which everyone must pass..."*

* Jacques Le Goff, *The Birth Of Purgatory* (University Of Chicago Press, 1986), 59.

- Ambrose (340-397)

"He [Paul] said: 'yet so as by fire,' because this salvation exists not without pain; for he did not say, 'he shall be saved by fire,' but when he says, 'yet so as by fire,' he wants to show that this salvation is to come, but that he must **suffer the pains of fire;** so that, purged by fire, **he may be saved and not, like the infidels ... tormented forever** by eternal fire; if for a portion of his works he has some value, **it is because he believed in Christ**."*

* Jacques Le Goff, 61.

- Ambrosiaster

Lactantius was an early pre-millennialist and a futurist in regard to the Book of Revelation. Ambrosiaster (also a pre-millennialist) was an anonymous writer in the fourth century. He speaks of temporary punishment in fire for some Christians.

The teaching of a temporary punishment by fire for some saints is also found in the writings of Clement of Alexandria (d. 215), Athanasius (296-373), Cyril of Jerusalem (315-386), Basil (329-379), Theodoret (393-457), Cyprian, Hilary (315-368), Ephraem (306-373), Gregory of Nyssa (335-394), and many others. It was practically a universal teaching, used by the Spirit of God to sustain thousands of early Christians in martyrdom:

"Many of the Church Fathers are cited in support of the belief that Christians must pass through fire on the Day of Judgment, though all will not be injured by it - the highest saints passing through unhurt, and others suffering a punishment proportioned to their sins..."*

* M'Clintock and Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, vol. VIII(New York: Harper & Brothers, 1890), 797.

- M' Clintock and Strong

This early teaching of trial by fire ***at the judgment seat*** was different in many respects from the Roman Catholic Purgatory:

"The Judgment day purgation entirely differs from the Roman Catholic doctrine as Bellarmine admits..."*

* John Henry Blunt, *Dictionary of Doctrinal and Historical Theology* (London: 1892), 600.

- *Dictionary of Doctrinal and Historical Theology*

The truth concerning temporary punishment for disobedient saints was soon corrupted into various forms of Universalism on one side, and ***salvation in eternity through suffering*** on the other. Indulgences, prayers for the dead, masses for the dead, etc. would later be added to complete the perversion and scare many Christians totally away from the doctrine of chastisement at the judgment seat. Nevertheless, in that early age, the false doctrine of Purgatory had not yet completely overshadowed the Biblical truth concerning Christian punishment. Much truth therefore still remained.

It is interesting that modem Catholics (e.g. John J. Dietzen) define Purgatory as simply a possible burning of ***shame*** which occurs in an ***instant!*** This is what many Protestants teach concerning the judgment seat of Christ! As an increasing number of Protestants trade the doctrine of salvation through faith ***alone*** for salvation through ***faithfulness***, theprophesied unity between Protestants and Rome is at the door (Revelation 17). Therefore, whoever has Rome's false gospel ***and*** Rome's new Purgatory is the one who is leaning on Rome's breast!

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"...the sword of God is fire, of which they who choose to do wickedly become the fuel."

- Justin Martyr, First Apology, 44

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Chapter 17 Two Phases at the Judgment Seat.

"The judgment of the evil servant gives an insight as to what those who have done bad will receive at the Judgment Seat of Christ ... He was cut asunder ... He found his portion with the hypocrites ... To explain these things, we cannot. We, however, certainly accept the Word of the Lord, as authoritative and final ... We accept Paul's warning: 'Knowing, therefore, the terror of the Lord we persuade men.'"*

* Robert E. Neighbour, *What Saith the Scriptures?* (Elyria: Gems of Gold), 81.
- R.E. Neighbour (1872-1945)

Matthew 3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is **hewn down, and cast into the fire.**

Matthew 3:10 describes a ***double*** judgment. It states that unfruitful trees will be first "hewn down" and then "cast into the fire." This warning to the nation of Israel is also illustrative of the nature of the judgment Christians may experience. Disobedient Christians will experience a temporary "hurt" in the fire before the Lord's throne (i.e. His breath). This is the "second death."

They will then be cast into the dark, fiery prison of the underworld. Both of these judgments are at the time of the resurrection of the body at Christ's second coming.

It might at first appear strange that disobedient Christians should be warned of the stinging pain of "death" in two different places:

Mark 9:38 And JOHN answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.
39 **But Jesus said,** Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.
45 And if **THY** foot offend thee, cut it off. it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:
46 Where their worm dieth not, and the fire is not quenched.
47 And if thine eye offend thee, pluck it out: it is better for thee to **enter into the kingdom of God** with one eye, than having two eyes to be **cast into hell fire:**

Revelation 2:11 He that hath an ear, let him hear what the Spirit saith unto the **churches;** He that overcometh shall not be **hurt of the second death.**

Revelation 20:14 And death and hell were cast **into the lake of fire.** This is the **second death.**

Nevertheless, there are the warnings. Hell is not before the Lord's throne; yet Christians are warned about destruction in ***both*** places.

Disobedient Christians who fail to overcome in life will first briefly experience the Lord's fiery breath before His judgment seat. They will***then*** experience the dark prison of the underworld during the glorious age of the millennial kingdom of God. This is dreadful and confounding. Yet, even here, Scripture is not finished;

it sheds further light upon the particular nature and manner of these two judgments for all that are ***willing to hear***:

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Revelation 2:11 He that hath an ear, LET HIM HEAR what the Spirit saith unto the churches; **He that overcometh shall not be hurt of the second death.**

Two Stages of Judgment.

Disobedient Christians do not stay in the fire before the throne of the Lord. After the fire has declared in their bodies what kind of deeds they committed as Christians, it will be time for the ***second stage*** of their judgment. Being "hurt" of the "second death" is only the first, initial stage. They will then be gathered again and sent down to the ***underworld*** for the duration of the millennial kingdom (Revelation 20:6). Thus, all the warnings of Christ will be fulfilled. Disobedient Christians not only experience the pain of the "second death" as Christ proclaimed to the "Seven Churches," but they also go to the fiery, dark prison in the heart of the earth as He continually taught in the Gospels. The fire before God's throne is simply the ***manifestation period***. It involves a "death." The fire ***hurts***;the fire kills everyone that has lived in sin and refused to repent while there was time.

Notice how this ***double slaying*** isrevealed in the death of Goliath:

1 Samuel 17:48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, **and smote the Philistine in his forehead,** that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, **and smote the Philistine, and slew him;** but there was no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, **and slew him, and cut off his head therewith.** And when the Philistines saw their champion was dead, they fled.

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This is a death in two stages. The Bible further describes this ***two-part*** judgment upon the disobedient Christian:

Matthew 24:48 But and if that **evil servant** shall say in his heart, My **lord delayeth his coming;**

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;
50 The **lord of that servant** shall come in a day when he looketh not for him, and in an hour that he is not aware of,
51 And **shall cut him asunder, and appoint him his portion with the hypocrites:** there shall be weeping and gnashing of teeth.

In Matthew 24:48-51 the Christian is warned to be always ready. **It is easy to fall into a state of rebellion. It is easy to let our love grow cold. Yet, it is dangerous**. All the Christians who appear at the final judgment seat will be tried and it will be seen if they have lived in readiness. Those who are caught unprepared will walk before the throne to die.

Jesus warned His disciples about two stages of judgment in Matthew 24. First He said that the slothful, wicked servant would be "cut asunder." He then said that such a servant would be "appointed" a portion "with the hypocrites." This is a two-part judgment. Initially there is death. Then there is the further appointment to the underworld.

As the disobedient servants walk over the fire before God's throne, they will immediately be "cut asunder" by its flames. They will then be gathered into the "lower parts of the earth" to stay in outer darkness until after the millennial kingdom.

The "cutting asunder" is a distinct part of the punishment; it is separate from the subsequent "appointing." It is illustrated in many types throughout the Scripture. Judgment begins with an "examination" where those who have been disobedient will be punished ***before*** they are "sentenced":

Acts 22:24 The chief captain commanded him to be brought into the castle, and bade that he should be **examined by scourging;** that he might know wherefore they cried so against him.

The courts of the world are not always just and holy. On the other hand, one can be sure that there will be holy justice at the coming judgment seat of Christ. The earthly courts do, however, give some clues to the order of the coming judgment of Christians. There is initially an ***examination*** by scourging (this would represent the "second death"). Then there is a sentencing or appointing (this would represent banishment to the underworld.).

This two-part process is again revealed in the Book of Acts:

Acts 16:23 And when they had **laid many stripes upon them, they cast them into prison,** charging the jailor to keep them safely:
24 Who, having received such a charge, **thrust them into the inner prison**, and made their feet fast in the stocks,

Notice also the dual judgment upon Jeremiah:

Jeremiah 37:15 Wherefore the princes were wroth with Jeremiah, **and smote him, and put him in prison** in the house of Jonathan the scribe: for they had made that the prison.
16 When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

At the day of the judgment seat of Christ it will not be the innocent who are beaten and ***then*** cast into prison. It will be the disobedient Christians who would not repent and ask for mercy while they were given the opportunity. Christ warned about the same two-part process of judgment. First there will be the "stripes" before God's throne; secondly there will be a "casting" into the underworld when the throne descends down to earth:

Luke 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and **will cut him in sunder, and will appoint him his portion with the unbelievers.**
47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.
48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

The "cutting asunder" is the ***first stage*** ofpunishment. It is the ***examination*** where every Christian receives in the body the things done in the body. Those that have done good receive good. Those that have done evil will receive the "hurt" of fire according to their deeds. The disobedient, after their flogging, will then be cast into the heart ofthe earth. This casting away is the ***second stage*** ofpunishment.

Notice again in Luke 12 how the Bible warns of this two-part judgment for the Christian:

Luke 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, **which after he hath killed hath power to cast into hell;** yea, 1 say unto you, Fear him.

Christians are to fear God their Father (Matthew 10:28-29). Notice it states in Luke 12:5, "after he hath killed." This is at the judgment seat. He kills by the fiery sea (Revelation 15:2) that is fed by the "consuming fire" that issues from His throne. This fire slays the Christian at the judgment seat. After "he hath killed," He then has power to send those that have been hurt by the "second death" into the hellish underworld. First there is the "killing"; then there is the "casting," just as in Matthew 24. The only difference is that Luke 12 reveals ***where*** the slain are to be cast. They are to be cast into Hell.

This two-part judgment links together Christ's warning about the fiery destruction before His throne (Revelation 2:11) with His warnings about the underworld. The judgment in Hell comes directly after the "death" before His throne.

It is important to remember that "death" does not necessarily mean a lack of consciousness:

Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraharn's bosom: **the rich man also died,** and was buried;

23 And **in hell he lift up his eyes, being in torments,** and seeth Abraham afar off, and Lazarus in his bosom.

The teaching about the "Rich Man" (although dealing with the "intermediate state" before the resurrection of the body) is a strong picture of the order of the judgment seat of Christ for [regenerate] believers. There is the "dying" and then the casting into the heart of the earth. The "Rich Man" died a physical death on earth before he went to Hell in soul. Yet, the account certainly is a vivid illustration of the "second death" at the judgment seat that takes place right before the disobedient believer is cast into the heart of the earth.

Notice one more example of this two-part judgment upon disobedient Christians:

Hebrews 3:1 Wherefore, **holy brethren, partakers of the heavenly calling,** consider the Apostle and High Priest of our profession, Christ Jesus;

8 **Harden not your hearts,** as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.
10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.
11 So I sware in my wrath, **They shall not enter into my rest.**
12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.
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14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

In Hebrews 3, Paul uses the example of the people of God in the wilderness to warn Christians in the New Testament period. The Israelite was to believe God and ***overcome***. Yet, many tempted God in discouragement and unbelief. God said He was grieved with them. Their judgment is used as a warning to the Christian today. As many of the children of Israel failed to enter the ***Promised Land***, so will **many Christians fail to enter the millennial kingdom**. **As God provided everything for Israel to overcome the giants and possess the "land," so has God today provided everything the Christian needs to overcome sin and obtain the millennial blessing**. **Yet, many will give up in defeat and discouragement. They will walk by sight instead of faith to their own destruction**.

Notice that the judgment upon the unfaithful Israelites was in two ***parts***:

Numbers 14:35 **I** the **LORD** have said, **I** will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, **and there they shall die.**

The disobedient Israelites were to die. That is the first aspect of the judgment. This illustrates the "second death" at the judgment seat of Christ. The flames from before God's throne shall hurt the Christians that believe the evil report and mock God's plan as being too difficult. They shall die. However, that isn't all. There is also a ***second*** aspect to this judgment:

Numbers 14:32 But as for you, **your carcases, they shall fall** in this wilderness.
33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until **your carcases be wasted in the wilderness**.

Hebrews 3:17 But with whom was he grieved forty years? was it not with them that had sinned, **whose carcases** fell in the wilderness?

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The word "carcass" as it is used throughout the Scripture refers to a "dead body." The falling, wasting, rotting ***carcass*** is a judgment that occurs ***after*** one is already dead. God said the "dead bodies" would then be subject to falling or wasting away in the wilderness. In figure, this means the disobedient Christian is to be taken ***after*** he is slain at the judgment seat to be judged in the underworld. As the dead bodies of rebellious Israelites "fell" in the wilderness ***outside*** the "Promised Land," so will Christians that experience the "second death" be subject to another aspect of judgment ***outside*** the kingdom:

Hebrews 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 **So we see that they could not enter in because of unbelief.**

Many, if not most, Christians will refuse to believe they can lose the coming "rest." They will not fear the loss of the kingdom and therefore will not be anchored in the motivating power that the godly fear of loss brings. Others will draw back in dismay. They will believe God is telling the truth about His warnings, yet they will not believe God about His provision to equip His saints with mercy and power to endure. All Christians who ***draw back*** will be slain at the judgment seat (Hebrews 10:38-39; 2 Corinthians 5:9-11). They will then fall into the "wilderness" of the underworld to waste away until their release.

In review, it might prove helpful to take one last look at 1 Corinthians 3. It also reveals both aspects of the coming ***two-part*** judgment:

1 Corinthians 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

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13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the **fire shall try every man's work of what sort it is**.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; **yet so as by fire**.

Like the presumptuous man who comes in without a "Wedding garment" in Christ's parable (Matthew 22:11-14), many Christians

will not be clothed with practical holiness in their bodies as they come into contact with the fire at the judgment seat.

Christians are commanded to bring their ***bodies*** under subjection to the will of God:

1 Thessalonians 4:4 That every one of you should know how to **possess his vessel in sanctification and honour;**

Holy living in the present body is like building a house or temple. The Christian's future glorified body is being built on the "foundation" of Christ. If the Christian walks in holiness, he is fashioning his "temple" with precious stones to be made manifest at the judgment seat. If the Christian walks in disobedience, he is building himself up with wood, hay and stubble. This "house" or "temple" is then defiled. The foundation is holy, yet the rest of the building will not withstand the coming fire. The "house," as it is tried by fire, will burn:

Hebrews 3:4 For every house is builded by some man; but he that built all things is God.

6 But Christ as a son over his own house; **whose house are we, if we hold fast** the confidence and the rejoicing of the hope firm unto the end.

1 Corinthians 3:16 **Know ye not that ye are the temple of God,** and that the Spirit of God dwelleth in you?

17 **If any man defile the temple of God, him shall God destroy;** for the temple of God is holy, which temple ye are.

1 Corinthians 3 teaches that disobedient Christians will have their "bodies" (temples) tried by fire. The works in the body will be manifest in the body by fire. If the "house" burns, it is a defiled body of wood, hay, and stubble. If the "house" stands, it is a house that has been built up in the precious stones of faith and godly works:

Romans 8:11 But **IF** the Spirit of him that raised up Jesus from the dead **dwell in you**, he that raised up Christ from the dead **shall also quicken your mortal bodies** by his Spirit that dwelleth in you.

13 For **IF YE live after the flesh, ye shall die:** but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Every Christian that has walked a life filled with the Spirit will be glorified at the judgment seat (Romans 8:17). The flames of the "second death" will not hurt the glorified body quickened by the Spirit. However, every Christian that has not allowed the indwelling Spirit to dwell in his [body,] actions and deeds (but has

grieved Him) will die in the flames at the judgment seat. His carnal deeds will be manifested in his mortal body.

After this manifestation by fire comes the next step:

1 Corinthians 3:15 Ifany man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

After the body is first burned in the "second death," it will then be sentenced and temporarily banished to the underworld. This is a two-part judgment. Tried by fire (i.e., the second death) and then saved "so as by fire" (i.e., the subsequent punishment in the fiery prison of the underworld, from which one will be delivered after the millennium).

Fire from Outer Space.

One might wonder how disobedient believers get from the fire before Christ's throne to the underworld. After the judgment is finished, angels will then gather up all of the unfaithful Christians who were tried and slain before the throne. This work of the angels is revealed to us in Matthew 13 when they will cleanse the earth of the wicked in general:

Matthew 13:41 The Son of man shall **send forth his angels, and they shall gather** out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall **the righteous shine forth as the sun in the kingdom** of their Father. Who hath ears to hear, let him hear.

49 So shall it be at the end of the world: **the angels shall come forth, and sever** the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Notice that the angels do not decide who is wicked or just, as this is already manifested. They gather everyone who is found unworthy of [the millennial] kingdom reign and cast them into the fiery dungeon in the heart of the earth. This same type of angelic reaping will take place at the judgment seat of Christ. Notice a warning from the Lord to His disciples:

John 15:1 I am the true vine, and my Father is the husbandman.

2 **Every branch in me that beareth not fruit he taketh away:** and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

5 **I am the vine, ye are the branches:** He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
6 **If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire,** and they are burned.

Christians are the "branches." They are "clean" (vs.3). The branches are to "abide" (obey the commands of the Lord in His [Page 181] strength). If they do not obey, they will be punished. They will be removed. This will happen at the second coming.

First there is a "casting forth" and "withering" (vs.6). Then "men gather them" (vs. 6). This "gathering" is the ***angelic*** gathering similar to that already given in parabolic form in Matthew 13:39.

This warning by Christ also reveals the two stages of judgment. There is the ***casting forth*** and ***withering*** at the judgment seat of Christ (followed by the gathering by the angels), and then the subsequent ***burning*** in the darkness of the underworld.

In the second stage of the judgment, the fire is certainly real. Nevertheless, the "rich man" in Hell could think, feel pity for his brethren, and carry on a conversation while burning in fire (Luke 16:23-29). This does not take away the severity of threat. However, it does manifest a realm of mystery by which the Hell-fire warnings might be more easily digested by the emotions.

Falling from Heaven.

After the separation performed by the angels, the underworld will open up and receive the slain from the fire before God's throne (i.e. the ***second stage*** of judgment). The following verses vividly illustrate how the slain before God's throne may descend into the underworld.

Isaiah 14:9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

Isaiah 5:14 Therefore **hell hath enlarged herself, and opened her mouth without measure:** and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

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The fiery throne begins to descend to earth right before the destruction of Antichrist and his armies (Daniel 7:10). Hell will open up her mouth to receive those who will be imprisoned within her during the millennium. Only the Antichrist and the False Prophet will be in the Lake of Fire that is before God's throne

during the millennial age (Revelation 19:20; 20:10); this fire will then be in full, final manifestation. Unfaithful believers will be in the underworld during the millennium. They will fall from heaven (i.e. sky) above earth much like the "star" falls in the Book of Revelation in the midst of the tribulation period:

Revelation 9:1 And the fifth angel sounded, **and I saw a star fall from heaven unto the earth:** and to him was given the key of **the bottomless pit.**

Disobedient Christians (who do not repent while there is still time) will first "fall" into the fire before God's throne. After they are gathered up by the angels, there will be a mighty "shaking":

Hebrews 12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, **much more shall not we escape, if we turn away** from him that speaketh from heaven:
26 Whose voice then shook the earth: but now he bath promised, saying, Yet once more **I shake not the earth only, but also heaven.**
27 And this word, Yet once more, **signifieth the removing of those things that are shaken,** as of things that are made, that those things which cannot be shaken may remain.
28 Wherefore we receiving **a kingdom** which cannot be moved, **let us have grace, whereby we may serve God acceptably** with reverence and godly fear:
29 For **our God is a consuming fire.**

Those Christians that do not remain will fall farther into the lower parts of the earth (i.e. the second and final stage of judgment):

2 Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for **if ye do** these things, ye **shall never fall:**

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The "election" mentioned by Peter is into the reward of kingdom reign. The "falling" is falling into sin, which includes a later "falling" at the judgment seat if there is no repentance beforehand:

Hebrews 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
31 It is a fearful thing **to fall into the hands** of the living God.

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"Theirs is the 'first resurrection,' of which we read in [Revelation] chapter 20. –
that resurrection of the dead which St. Paul calls 'the resurrection,' and 'the mark' toward which he pressed, if by any means he might attain unto it (Phil. 3). Infinite mischief is

done by the belief that all [Christians] will be equally blessed, equally honoured."

- *The Pulpit Commentary*

* * *

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Chapter 18 The Prize of the First resurrection.

"The act of resurrection to appear before the Berna [i.e. Judgment Seat] is thus distinct from participation in the First Resurrection. ... It was for a share in a resurrection not temporary ... that ancient martyrs refused life."*

* D.M. Panton, *The Judgment Seat Of Christ* (Schoettle), 50.

- D.M. Panton (1870-1955)

Christians that miss the millennial kingdom will not have part in the First Resurrection:

Revelation 20:6 Blessed and holy is he that **hath part in the first resurrection:** on such the second death hath no power, but they shall be priests of God and of Christ, **and shall reign with him a thousand years.**

Everyone that has "part" in the First Resurrection will reign. This at once refutes the common idea that the only thing Christians can forfeit is a ***reign in*** the kingdom. Christians can lose the *millennial kingdom itself* Where is there room in Revelation 20:6 [Page 186] for Christians that enter the kingdom as ***subjects***?Where is there room in the verse for Christians who enter the millennial kingdom and do not reign? There is no room. Whoever has "part" in the First Resurrection will reign with Jesus (over the nations in natural bodies*) a thousand years.

[* It is inconceivable, in the light of what we read in Scripture, that the dead – whose souls are now in 'Hades' – will have "***natural*** bodies" at ***the time of the 'First Resurrection'***!]

Notice what the Bible reveals about **the saints who come down with Christ to reign in the kingdom**** after the judgment seat is completed:

[** NOTE. This text can only refer to saints who will be rapt into heaven – being "accounted worthy" to escape the Great Tribulation, (Luke 21:36): and it is taught in Scripture that - "the glory of the ***celestial*** [body] is one, and the glory of the ***terrestrial*** is another" (1 Cor. 15:40, R.V.)! Therefore, at the time of ***this*** rapture, their bodies will be ***changed*** into ***immortal***, glorified bodies of "***flesh*** and ***bones***," like that of our Lord Jesus Christ, (Luke 24:39).

Furthermore, there are ***no*** glorified "saints" in heaven today for, "we ourselves groan within ourselves, **waiting for our adoption**, *to wit*, the redemption ***of our body*** … we with patience ***wait*** for it," (Rom. 8:23-25, R.V.).]

Revelation 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and **they that are WITH HIM are called, and chosen, and faithful.**

The saints who come back with Christ are "faithful" and "chosen." Every Christian is not a "faithful" Christian (Matthew 24:45, 48; 25:21, 26; Revelation 2:10). Williarn Arnot (1808-1875) expounds upon the word "chosen":

"Chosen must ... therefore mean, what it did sometimes mean in ancient times, and does often mean still, **the best of their kind**. ..."*

* D.M. Panton, *The Dawn* (July 16, 1928).

All Christians are "called," but all Christians are not "chosen" to reign in the millennium:

Matthew 22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
12 And he saith unto him, **Friend**, how camest thou in hither not having a wedding garment? And he was speechless.
13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
14 For **many are called, but few are chosen.**

Notice again who is "chosen" to have part in the First Resurrection:

Revelation 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

This verse places the condition of ***holiness*** on having part in the First Resurrection. This speaks of ***practical*** holiness, since John mentions the martyrs that have overcome the Beast in the same context:

Revelation 20:4 And I saw thrones, and THEY sat upon them, and judgment was given unto them: and **I saw the souls of THEM that were beheaded for the witness of Jesus**, and forthe word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; **and they lived and reigned with Christ a thousand years.**

There are two groups mentioned in the above verse. First there are those that are sitting on "thrones." This appears to speak of the Christian ***overcomers*** from previous ages before the tribulation

period. They will reign and have part in the First Resurrection. There is no throne given without practical holiness in the Christian life:

Revelation 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

2 Timothy 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

It therefore follows that these sitting upon thrones in Revelation 20:4 cannot represent ***all*** Christians. It must therefore be a ***select*** number that have valiantly resisted sin and worldliness in order to reign with Christ.

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The other set of saints mentioned in Revelation 20:4 are the martyrs in the future tribulation period that will resist the temptations of the Beast and pay for it with their lives. These two groups are all that John mentions. Therefore, where are the Christians that were not "faithful" (Revelation 17:14) or "holy" (Revelation 20:6)?:

2 Peter 1:5 And beside this, giving all diligence, **add to your faith** virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye **shall neither be barren nor unfruitful** in the knowledge of our Lord Jesus Christ.

9 But **he that lacketh these things** is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

1 John 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and **not be ashamed before him at his coming.**

Where are those Christians in Revelation 20: 4 that supposedly lose their crown and their reign, yet still gain kingdom ***entrance***?They are not found in the verse, just as they are not found in verse 6. They do ***not*** have part in the First Resurrection.

The first group sitting upon the thrones in **Revelation 20:4 reveals that the First Resurrection is limited to only those Christians that have lived sufficiently holy lives to be accounted worthy of reigning**. Entrance into the kingdom is not so narrow that one must

be an actual physical martyr to obtain it. On the other hand, neither is it so wide that ***all*** Christians enter regardless of their conduct.

Having part in the First Resurrection is linked with kingdom entrance and reign. Both are ***conditional*** blessings for Christians based upon conduct. Other Scriptures likewise reveal the same [Page 189] connection between this resurrection and reigning. They also reveal that both are conditional in regard to Christians:

Luke 20:35 But they which shall be **accounted worthy to obtain THAT WORLD, and the resurrection from the dead,** neither marry, nor are given in marriage:

Obtaining the coming age of the millennium **is linked with obtaining the resurrection from the dead**. One must be "accounted worthy." Notice another passage:

Luke 14:13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: **for thou shalt be recompensed at the resurrection of the just.**

Feeding the poor is a practical work of holiness. This shows that the "accounted worthy" in Luke 20:35 refers to practical righteousness in the Christian walk. **It is <u>not</u> speaking of the positional, imputed righteousness possessed by all Christians**. Paul took these words of Christ literally:

Philippians 3:10 That I may know him, and the power of his resurrection, **and the fellowship of his sufferings,** being made conformable unto his death;

11 **If by any means I might <u>attain unto</u> the RESURRECTION of the dead.**

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing 1 do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 **I press toward the mark for the PRIZE** of the high calling of God in Christ Jesus.

Paul was striving for the First Resurrection. He shows the First Resurrection is conditioned upon suffering with Christ. It is called a "prize." A prize is something one is to win:

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1 Corinthians 9:24 Know ye not that they which run in a race run all, **but one receiveth the prize? So run, that ye may obtain.**

25 And every man that striveth for the mastery is temperate in all things. Now **they do it to obtain a corruptible crown; but we an incorruptible**.
26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
27 But **I keep under my body**, and bring it into subjection: lest that by any means, when I have preached to others, **I myself should be a castaway**.

There is nothing figurative about the words of Philippians 3:11. To spiritualize the resurrection in that chapter is to cast doubt on the literalness of any resurrection, in any verse.

The First Resurrection to Immortality.

It is important to realize that "having part" in the First Resurrection does not just consist of being ***raised momentarily*** from the dead for judgment.* It consists of being raised from the dead ***never to die again***:

[* **NOTE.** Keep in mind, there is an ***on-going*** judgment ***before*** death (Acts. 5:1-10), and also a "judgment," ***after*** the time of death in Hades ***before*** this resurrection: "… it is appointed unto men once **to die**, and **after this** *cometh* **judgment**" (Heb. 9:27, R.V.).]

Luke 20:35 But they which shall be accounted worthy to obtain that world, **and the resurrection from the dead,** neither marry, nor are given in marriage:
36 **Neither can they die any more:** for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Christ plainly describes the First Resurrection. Anything less than being raised to immortality is not the First Resurrection. Many have been physically resurrected in the past:

Hebrews 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might **obtain a better resurrection:**

Even though many have been physically resurrected already, no one but Christ has obtained the "better resurrection." They all ***died again***. Jesus Christ is the only one who has been ***raised to immortality***:

Colossians 1:18 And he is the head of the body, the church: who is the beginning, **the firstborn from the dead;** that in all things he might have the pre-eminence.
1 Corinthians 15:20 But now is **Christ risen from the dead,** and become the **firstfruits** of them that slept.

All Christians will be bodily resurrected to stand trial at the judgment seat of Christ:*

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

[* NOTE. The author is here implying that "***all***"saints will (***after*** resurrection) "appear before the judgment seat of Christ"! This is nowhere stated in Scripture! If it were true, those not found worthy to reign during the millennium, would then ***return*** to the place of the dead in "the heart of the earth"! Nowhere is this stated in Scripture. The word "all" in verse 23 is ***limited, and*** includes only those resurrected "at His coming". That is, at the ***end*** of the Great Tribulation. They will ***not*** "die again" as the author has stated in the following paragraph. See G. H. Lang's '*Firstfruits and Harvest*'.]

Nevertheless, all Christians will not stay alive. All Christians will not be found worthy to obtain "that world" and the "resurrection from the dead." Since they will [not] die again, they do not "have part" in that Resurrection.

The word "resurrection" in Scripture usually refers to being raised to immortality. This is how Paul uses the word in 1 Corinthians 15:

1 Corinthians 15:22 For as in Adam all die, even so **in Christ** shall **all* be made alive**.

23 But every **man in his own order: CHRIST the firstfruits; AFTERWARD they that are Christ's at his coming.**

24 **THEN cometh the end,** when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

The words "made alive" mean to be made alive never to die again. The words "in Christ" (15:22) refer only to Christians. Unbelievers are not in Christ. They will never be made alive never to die again. Unbelievers will indeed be raised from the dead. Yet, they are never raised from the dead to live eternally.

The context of 1 Corinthians 15 refers only to Christians. Other than the resurrection of Jesus (the first one to rise from the dead in glory, never to die again), Paul mentions two more resurrections of saints. Each Christian must be raised "in his own order." Paul mentions the two times that Christians will be raised to immortality. The first resurrection (to immortality) occurs at the coming of Christ. The words "they that are Christ's at his coming" **refer to the chosen saints who will be accounted worthy to**

reign with Jesus in the millennial kingdom. **This does not refer to all Christians**:

Hebrews 3:6 But Christ as a son over his own house; **whose house are we, IF** we hold fast the confidence and the rejoicing of the hope firm unto the end.

1 John 3:24 And **he that keepeth his commandments dwelleth in him, and he in him...**

There are plainly two ways to belong to Jesus. We can belong to Him ***positionally*** in regard to eternal salvation and we can also belong to Him ***experientially*** in the ***walk*** of faith in regard to the coming millennial glory. It was in this latter sense that Paul laboured to "know" Jesus:

Philippians 3:10 That **I may KNOW HIM**, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by **any means I might attain unto the resurrection [out] of the dead**.

Paul wanted to be among that special number that would be "Christ's at his coming" (1 Corinthians 15:23). Jesus taught that only faithful, watching saints would be known by Him and recognized by Him in such a manner (Luke 13:27; Matthew 7:23; 25:12). He taught His disciples to walk **in <u>humility</u>**, putting **themselves <u>last</u> that they may be <u>first</u> in the future kingdom reign** (Luke 13:30; Mark 9:35). Even in Old Testament times, daily [Page 193] fellowship and intimacy with the Lord was dependent upon the exercise of humility:

Psalms 138:6 Though the **LORD** be high, yet **hath he respect unto the lowly**: but **the proud he KNOWETH <u>afar</u> off.**

Jesus taught His believing disciples that this principle was still true, even among Christians. ***Obedient*** Christians "know" Jesus in a deeper, more special manner than unfaithful saints know Him (John 15:14). Directly before he was brutally whipped for simply being a Baptist, Obediah Holmes proclaimed:

"That which suffer for, is the Word of God, and testimony of Jesus Christ ... I am now come to be baptized in afflictions by your hands, **that so I may have further fellowship with my Lord** ..."*

* John Clarke, 49, 50.

It is this deeper knowledge that Paul laboured to obtain, whether in life, suffering or death. Paul already knew Jesus as his Saviour. He longed to be found walking ***with*** Him daily in the fullness of His

power. Such a daily walk with Christ is the only way to have part in the First Resurrection before the millennium (Philippians 3:10-11).

In 1 Corinthians 15, Paul teaches that there is also **another time that Christians will be raised *to immortality*. It occurs when the millennial kingdom has ended**:

1 Corinthians 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 **THEN cometh the end,** when he shall have delivered up **the kingdom** to God, even the Father; when he shall have put down all rule and all authority and power.

This teaches that after the millennial kingdom there will be some saints[{3}] who missed the First Resurrection that will then be [Page 194] resurrected to immortality. "Every man in his own order" refers to either before the millennium or after it. The Book of Revelation also reveals that there will be saints raised to immortality after the millennium:

Revelation 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And **whosoever was not found written in the book of life** was cast into the lake of fire.

Revelation 20:15 teaches that people ***will be found*** written in the Book of Life at the end of the millennial age. This is the "end" that Paul refers to in 1 Corinthians 15:24.

The early Christians understood this motivating truth. They understood that each saint must be raised in his own order (i.e. either before the millennium or afterward) according to their deserts. Tertullian (160-240) testifies that these early saints prayed to have part in the First Resurrection. In regard to the First Resurrection, Tertullian writes:

"We do confess that a kingdom is promised to us upon the earth. ... After its thousand years are over, within which period is completed **the resurrection of the saints, who rise, sooner OR LATER according to their deserts,** there will ensue the destruction of the world. …"*

* Tertullian, *Anti-Marcion*, (Albany, OR: Ages Digital Library Collections, 1997), "The Ante-Nicene Fathers," Vol.3; Ch.24, 620.

[3] ?Saved, i.e., believers, children of God; not "saints" ot they wouldn't have missed the first Res.

Christians who are accounted worthy to be raised to immortality at ***the start*** of the millennium will be "firstborn":

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the **FIRSTBORN** among **many brethren.**

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The special honor of being a "firstbom" son includes being first-born in resurrection (i.e. before the other "brethren" who will be raised after the millennium):

Luke 20:35 But they which shall be **accounted worthy** to obtain that world, and **the resurrection from the dead,** neither marry, nor are given in marriage:

36 **Neither can they die any more**: for they are equal unto the angels; and are the children of God, being the **CHILDREN OF THE RESURRECTION.**

Jesus Himself reveals the crucial distinction between simply being raised (to die again at the judgment seat) and being raised to eternal life at the start of the millennium:

John 5:26 For as the Father hath life in himself, so hath he given to the Son to have life in himself,

27 And hath given him authority **to execute judgment** also, because he is the Son of man.

28 Marvel not at this: for **the hour** is coming, in the which **all that are in the graves shall hear his voice,**

29 And shall come forth; **they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**

This event happens in a future "hour" (i.e. a short duration of time). It speaks of two classes being resurrected. It divides between two different types of resurrections. Even though those that have done evil are resurrected (notice this is practical unrighteousness that any Christian may be found guilty of), they do not "have part" in the "resurrection of life." They are not resurrected to immortality. There is nothing in the word "damnation" in John 5 that must refer to the absolute endless punishment of the lost for rejecting Christ. The context of both passages is practical holiness or the lack of it.

Many Christians will be raised only to die again. They will be hurt of the "second death" and will miss the kingdom for 1000 [Page 196] years. These Christians will be raised to immortality at the Great White Throne after the millennium:

Revelation 20:5 But the rest of the dead LIVED NOT AGAIN until the thousand years were finished. This is the first resurrection.
6 Blessed and holy is he that bath part in the first resurrection: **on such the second death hath no power,** but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The remainder of the dead must wait until after the millennium to be raised:

John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, **but should raise it up again at the LAST day.**
40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: **and I will raise him up at the last day.**

These Christians missed the First Resurrection and the millennial kingdom reign. They were hurt of the second death and had to ***die*** again at the judgment seat of Christ. They receive the resurrection of life (to immortality) on the Last Day, which occurs after the millennium. The lost that have never received Jesus will then perish in the Lake of Fire for all eternity.

* * *

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Chapter 19 Safeguarding Literal Interpretation.

"...as the words here stand, we cannot, without great violence, make 'the rest'... embrace any other than **the class of the pious dead,** from which the martyr saints have been previously taken to participate in the first resurrection."*[{4}]

* Daniel Steele, A *Substitute For Holiness,* Chapter XIV

- John Owen (1616-1683)

"The number of the elect who are to share these blessings has also been much discussed. A **too literal interpretation** of Rev. 20:4 limited them to the martyrs and those who remained faithful in the final persecution."*

* *The New Schaff-Herzog Encyclopedia* (New York: Funk and Wagnalls, 1910), 377.

- *The New Schaff-Herzog Encyclopedia* (1910)

Only a select number of Christians (not all) will be raised to reign in the millennial kingdom. The remainder will fail to receive this

[4] cf. Heb. 12:23 ..."the spirits of just men made perfect" and 1Thess. 4:4 ..."will God bring with him" and also Eph. 4:13 ..."unto a perfect man."

great prize. Opponents of pre-millennialism sometimes embrace an allegorical form of this truth. Is the doctrine of selective resurrection therefore a concession to those that spiritualize [Page 198] the prophecies? Certainly not! It is actually a strong defence against them. Later chapters will reveal that a majority of pre-millennialists (throughout history) have believed in some form of selective-resurrection. They limited the First Resurrection to martyrs, which they defined as all Christians living a life of holiness, whether or not they are physically martyred.

Alexander Reese, a historic pre-millennialist, reminds us that the majority of non-literalists also hold to a selective (though usually figurative) resurrection in Revelation 20:

"It is wrong, therefore, to assert as some advocates and **most critics of Premillennialism assert, that the first resurrection is limited to martyrs**."*

* Alexander Reese, *The Approaching Advent Of Christ* (Marshall, Morgan & Scott Ltd., 1937), 86.

The critics of pre-millennialism interpret the "First Resurrection" in Revelation 20 to be either regeneration (i.e. Augustine, Chilton), water baptism, the disembodied souls of saints reigning in Heaven (i.e. the amillennialists), or a spiritual resurrection of the "church" on earth (i.e. Whitby and the postmillennialists). In spite of such absurdities, some of their various arguments concerning selective-resurrection are worth noting:

"During the 1000 years, the martyred saints are said to reign with Christ. The fourth verse speaks of a ***limited*** group; not ***all*** Christians. The Apocalypse is deeply concerned with the martyrs and their reward. This is nothing new; it has been the constant emphasis of the book. ... This 'living' must speak of something special given to the martyrs which other Christians do not receive until the thousand years have passed. This interpretation presupposes that the phrase 'rest of the dead' *refers to all other non-martyred Christians.* This point is important to any proper interpretation of the twentieth chapter. The idea that the phrase refers to the unsaved dead is one of the errors which has caused many to hesitate to adopt the true view of the passage. …"*

* Jay Adams, *The Time Is At Hand* (Presbyterian And Reformed Publishing Co., 1974), 88-89, 91.

- Jay E. Adams (b. 1929)

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"These - the martyrs and confessors - **and no others are the subject of the passage**. (Rev. 20) The assumption which is often made **that all the**

pious dead are included, is entirely without warrant from the passage itself, and tends to involve the whole in extricable confusion."

* Israel P. Warren, *The Parousia:* (Hoyt, Fogg & Donham, 1879), 144.

- Israel P. Warren (1814-1892)

"The triumph of Christ is shared not by the martyrs only but by all who under the sway of the Beast and the False Prophet suffered reproach, boycotting, imprisonment, loss of goods, or other inconveniences, though they did not win the martyr's crown ... the return of the martyrs and confessors to life at the beginning of the Thousand Years, is the first Resurrection. ... There are **points at which the Augustinian interpretation forsakes the guidance of John's words; it overlooks, e.g., the limitation of the first Resurrection to the martyrs and confessors**."*

* Henry B. Swete, *The Apocalypse of St. John* (Macmillan, 1909).

- Henry Barclay Swete (d. 1917)

"After investigating this subject, moreover, I have doubts whether the assertion is correct, that such a doctrine as that of the first resurrection is no where else to be found in the Scriptures. What can Paul mean, (Phil. 3:8-11) when he represents himself as readily submitting to every kind of self-denial and suffering, 'if by any means he might attain unto the resurrection of the dead?'[5] Of his resurrection at the end of the world, when all without exception, even the wicked as well as the good, will surely be raised, he could have no possible doubt. What sense can this passage have then, if it represents him as labouring and suffering merely in order to attain to a resurrection, and as holding this up to view, by implication, as unattainable unless he should arrive at a high degree of Christian perfection? On the other hand; **let us suppose a first resurrection to be appointed as a special reward of high attainments in Christian virtue, (exactly as in Rev.20:4-6)**, and all seems to be made plain and easy. Of a resurrection in a figurative sense, i.e. ***regeneration***, Paul cannot be speaking; **for he had already attained to that on the plain of Damascus**. Of the like tenor with this text, moreover, seems to be the implication in Luke 14:14, where the Saviour promises to his disciples a sure **reward** for kindness to the poor and the suffering, by the declaration: 'Thou shalt be **recompensed** at the **resurrection of the just**.'
"*

* D.T. Taylor, *The Voice Of The Church* (H.L. Hastings, 1855), 371-372.

- Moses Stuart (1780-1852)

"The express contrast here made between the partial and general resurrection, and the manner in which this contrast is present, show that

[5] Could this be the reason Paul continued to Jerusalem after repeated warnings of "bonds and imprisonment" waiting for him there? Acts 20:23-24; 21:8-14; Heb. 11:36.

the design is not to compare a spiritual with a physical resurrection, but to contrast the partial extent of the latter at the beginning of the Millennium, with its general or universal extent at the end of the world .... Peculiar sufferings and fidelity are entitled to, and will receive, peculiar rewards."*

* Moses Stuart, *A Commentary On The Apocalypse*, vol. 2 (Andover, 1845), 475-476.

- Moses Stuart

In spite of these admissions from the opponents of pre-millennialism, selective-resurrection (i.e. millennial exclusion of some Christians) must ultimately be denied on a-millennial or post-millennial grounds. Thomas Bumett (1635-1715) reveals that the doctrine of selective-resurrection was actually used ***to defeat*** the critics of pre-millennialism in his day:

"Dr. Hammond, a learned and worthy divine (but one that loves to contract and cramp the sense of prophecies), **making this first resurrection allegorical,** applies it not to single persons, **but to the state of the church in general:** the Christian church, he says, shall have a resurrection for a thousand years; that is, shall rise out of persecution, be in a prosperous condition, and an undisturbed profession of the true religion, for so long a time. But this agrees with the prophecy as little as the former: **if it be a state of the church in general,** and of the church then in being, **why is this resurrection applied to the martyrs?**"*

* Bishop Burnett, *The Sacred Theory Of The Earth* (London: T. Kinnersley, Acton Place, Kingsland Road, 1816), 544.

There is another way in which many modem pre-millennialists (i.e. those that refuse to limit kingdom entrance to overcomers) are in much sympathy with the various spiritualizers. These pre-millenialists tend to spiritualize the word "kingdom" as it occurs in warning passages throughout the New Testament. This way (**to do away with any warning to true Christians**) the ***kingdom*** warnings are made to refer to the ***new birth***. In other words, the Bible is seen to be warning professors to bring forth fruit or they will not "inherit" ***eternity***. Thus the "kingdom" becomes another [Page 201] word for eternity or salvation in general. As proof of this, note the arguments of *pre-millennialist* Sir Robert Anderson (1841-1918) who is forced by his doctrinal stand to sound like Augustine attempting to refute the early Chiliasts (i.e. pre-millennialists):

"Exclusion from the millennial kingdom, we are told by some, will be the penalty imposed on Christians who lapse into immoral practices. ... This assumes, however, that 'the kingdom of God' is merely a synonym for the

millennial kingdom ... [1 Cor. 6: 9, 10] The world and its religion is the natural sphere, but **the kingdom of God is spiritual;** and none can enter it ... without a new birth by the Spirit. ... **As a matter of fact, it is extremely doubtful whether the millennial kingdom is ever referred to in these Epistles of the Apostle Paul.**"*

* Sir Robert Anderson, *Forgotten Truth* (1914; reprinted, Albany, OR: Ages Digital Library Collections, 1997), 86.

These are incredible words from a pre-millennialist! The next kingdom to come is the millennial, not the eternal kingdom (Luke 21:31; 22:16). Anderson therefore had the responsibility of ***proving*** it was ***not*** the millennial kingdom mentioned in the various Epistles, instead of the other way around. In standard, pre-millennial fashion, one must always assume that the phrase "the kingdom of God" (when in the context of the future) is the ***millennial*** kingdom unless Scripture or common sense ***prove*** otherwise. Any other method of interpretation opens up the door to doubt that ***any*** kingdom in the Bible is the literal millennium that is ushered in at the second coming of Christ. In reply to the opponents of pre-millennialism (and sadly, many pre-millennialists, as well), D.M. Panton (1870-1955) observes:

"That 'the Kingdom' is the Millennial, and not the Eternal, ***this very Epistle declares***: 'He shall deliver up **THE KINGDOM** to God, even the Father' (1 Cor. 15:24). ..."*

* D.M. Panton, *The Judgment Seat Of Christ* (Schoettle, 1984), 45.

In applying the various warnings and promises (dealing with conduct) to ***true*** Christians in regard to the ***future millennial kingdom***, one safeguards the truth of pre-millennialism itself. To do otherwise begins to unravel it.

Several prominent preachers that rejected the truths of millennial exclusion also rejected the pre-millennialism they once advocated! Thomas T. Shields (1873-1955) pastored the Jarvis Street Baptist Church in Toronto for forty-four years. In responding to a book by accountability teacher D.M. Panton (1870-1955), Shields wrote in his *Gospel Witness* (April 4, 1940):

"It is sheer, unmitigated rubbish. We not only reject it, we repudiate it, and abhor it. In our view, anyone who could write thus, and equally those who believe it, need the services of a psychiatrist."*

* D.M. Panton, *The Dawn* (June 1st 1940).

D.M. Panton was a leading premillennial fundamentalist in Britain. T.T. Shield's bitter attack against his views (i.e. selective resurrection, millennial exclusion, etc.) is interesting. Shields was a member of the Baptist Bible Union (in America) and was for years friends with Baptist leaders who (like Panton) were strong teachers of literal chastisement at the judgment seat and millennial exclusion (R.E. Neighbour, R.T. Ketcham). Shields actually became president of that organization founded by Neighbour:

"In conversation, **Ketcham** recalled positively **that R.E. Neighbour was the one man really responsible for the founding of the Baptist Bible Union,** and Riley in 1924 named both Neighbour and Van Osdel ... Years later, Van Osdel wrote, 'Dr. Neighbour was one of the leading spirits in this movement, and later when a meeting was called for interested parties to meet in Chicago he prevailed upon Dr. W.B. Riley and Dr. J. Frank Norris to join our [Page 203] ranks ... Dr. Riley succeeded in persuading Dr. **T.T. Shields** to be present at the Kansas City meeting and to **accept the presidency**."*****

* Robert George Defflay, *A History of the Baptist Bible Union* (ADissertation presented to the Faculty of the Graduate School Dallas Theological Seminary, 1963).

Shields was far less vocal in his opposition to such views during this period of his life. He would invite Neighbour to preach in his church and had warm correspondence with him. It appears that Shields was, for a time, an advocate of dispensational pre-millennialism. Yet, later he repudiated pre-millennialism. It is therefore no wonder that he also repudiated millennial exclusion. Amillennialists define the "kingdom of God" in all the warning passages to be a reference to eternity (or the true "church"). They must therefore apply such warnings to false professors. **Within this system of interpretation there is no room for accountability truth in regard to Christians**.

Similarly, Arthur W. Pink (1886-1952) was a dispensational writer that attempted to refute the doctrine of millennial exclusion (in 1918); he later also denied pre-millennialism. Pink writes:

"This is the Dispensation of Grace, and grace obliterates all distinctions, grace eliminates all questions of merits; grace makes every blessing a Divine and ***free gift***. ... The one who has received Christ as his or her Saviour is for ever beyond the reach of Divine 'judgment.' ... Entrance into that [millennial] Kingdom is solely a matter of Divine grace, but an 'abundant entrance' into it is conditional upon our present fidelity to the

Lord. … But let us ask the question, Does the apostle here [Philippians 3:11] refer to a ***physical*** resurrection?"*

* Arthur W. Pink, *The Redeemer's Return* (Swengel, PA:Bible Truth Depot, 1918).

Pink at first argues that millennial exclusion cannot be true (regardless of what the Scriptures appear to teach) since there can [Page 204] be no distinctions in this age of grace. However, a few sentences later he tells us that there are distinctions based on service and that some unfaithful Christians will have a lower position in the millennium! Therefore, his argument concerning the dispensation of grace could just as easily be used to refute his own view. To keep Philippians 3:11 from negating his view, Pink was forced to spiritualize the resurrection therein. Yet, if the resurrection in Philippians 3:11 can be spiritualized, then why not spiritualize the resurrection in Revelation 20:4? To deny millennial exclusion, words such as "kingdom" and "resurrection" must be interpreted figuratively in many passages. This is why the denial of millennial exclusion begins the slippery slope toward A-millennialism.

Dr. John Wilmot, for thirty-five years (1924-1959), pastored the Highgate Road Baptist Chapel in London. He also, later in life, rejected the pre-millennialism of his earlier ministry. Earlier, in a sermon in 1939, he attempted to refute a booklet titled *Three Spheres of Blessing* (a popular title in those days for several diverse works). Wilmot stated:

"The writer gives certain supposed reasons for true believers being excluded from the kingdom and expelled into temporary punishment. He says, 'Joint-heirship with Christ in His millennial reign is bequeathed on the same condition on which He received it - it is appointed as a special reward of high attainment in Christian virtue. ... some guilty of the very gravest offences are temporarily in gehenna.' It is said that these will be released at the Great White Throne, as their names will be found written in the Book of Life."

These examples demonstrate the Scriptural principle that when we reject additional light, we risk losing the light we have already received (Matthew 13:11-12).

The fact that spiritualizers often hold to a ***selective*** resurrection (although figurative) in Revelation 20 is due to the fact that at [Page 205] one time practically ***all interpreters*** (i.e. premillennial, amillennial and postmillennial) embraced this truth.

Many premillennialists have rightly discovered another class of saints sitting on the "thrones" before the martyr class is mentioned in Revelation 20:4. These two groups are all that John sees having part in the First Resurrection. Therefore, everyone that has a part in the First Resurrection ***sits on a throne*** and reigns with Christ for 1000 years. Revelation 20: 4 speaks of ***millennial*** thrones. Christ states that these thrones are only given through overcoming in the Christian life:

Revelation 3:21 To **him that overcometh** will I grant to **sit with me in my throne,** even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto **the churches**.

On the other hand, spiritualizers are usually hyper-Calvinists and they therefore tend to deny that any true Christian could ever be unworthy of a crown or a throne. Since they never interpret a "kingdom" warning to be millennial, they hardly ever discover the sad truth of the unfaithful Christian. The "kingdom of God" in Paul's warning passages refers to the millennium. Paul (like John in Revelation 20) teaches that only obedient, faithful saints will inherit the millennial kingdom (Ephesians 5:5; 1 Corinthians 6:9; Galatians 5:21). Selective resurrection (since it forces a distinction between Christians) is therefore, a logical outgrowth (as well as a support) of pre-millennialism and literal interpretation.

In conclusion, when spiritualizers are found limiting the First Resurrection to only the overcomers, they are actually one step closer to pre-millennialism. Likewise, when pre-millennialists refuse to limit the prize of the millennial resurrection, they are one step removed from it.

Matthew 18:34 And his lord was wroth, and **delivered him to the tormentors,**

till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you,

if ye from your hearts forgive not every one his brother their trespasses.

"The Christian Church has never fairly faced these words."

- Sir William Robertson Nicoll (1851-1923)

* * *

CHAPTER 20 Millennial Incarceration.

"Wherefore hell, in another place, is called a **prison** too."

* John Bunyan, *The Complete Works Of John Bunyan* (Philadelphia: Bradley, Garretson & Co., 1874), 995.

- John Bunyan (1628-1688)

"...lest this Judge deliver you over to the angel who is to execute the sentence, and he commit you to **the prison** of hell, out of which there will be no dismissal until the smallest even of your delinquencies be paid off..."*

* Tertullian, *A Treatise on the Soul*, 35.

- Tertullian (A.D. 210)

According to Isaiah, Satan will one day be temporarily imprisoned in the heart of the earth:

Isaiah 14:12 How art thou fallen from heaven, O **Lucifer,** son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet **thou shalt be** brought **down to hell,** to the **sides of the pit.**

The Book of Revelation likewise teaches that Satan will be locked up in the ***bottomless pit*** (Revelation 20:1-2). Revelation 20:7 calls it a "prison":

Revelation 20:7 And when the thousand years are expired, Satan shall be loosed out of his **prison ...**

This prison is the bottomless pit of the underworld (1 Peter 3:19; 2 Peter 2:4):

"Hell: A dungeon or **prison**."*

* *Noah Webster's First Edition Of An American Dictionary Of The English Language*, 1828 (Foundation For American Christian Education, 1989).

- *Webster's Dictionary* (1828)

A Warning to Peter About Millennial Prison.

Disobedient [regenerate] believers may also experience incarceration in the underworld during the millennium:

Luke 12:46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and **will appoint him his portion WITH THE UNBELIEVERS.**

Ephesians 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God **upon the children of disobedience**.
7 **Be not ye therefore partakers WITH THEM.**

Where do unbelievers spend the millennium? Notice another warning addressed to Peter:

Matthew 18:21 Then came **PETER** to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
22 Jesus **saith unto HIM,** I say not unto thee, Until seven times: but, Until seventy times seven.
[Page 209]
23 **Therefore is the KINGDOM of heaven** likened unto a certain king, which would **take account of HIS SERVANTS.**

The parable that Jesus gives to Peter concerns the judgment seat of Christ. Jesus warns Peter about missing the millennial kingdom if he does not show mercy to his brethren (18:23). Every Christian will need mercy from God at the judgment seat since only ***one*** wilful sin (worthy of exclusion) after salvation makes us worthy of temporary soul death (Hebrews 10:28-29). This mercy must be sought in this life before the Judgment day arrives. The New Testament teaches that **one condition for receiving mercy at the judgment seat (and in our daily walk with God) is that we show mercy to others**:

Matthew 5:7 Blessed are the merciful: for they shall obtain mercy.
Matthew 6:14 For if ye forgive men their trespasses, your **heavenly Father** will also forgive you:
15 But if ye forgive not men their trespasses, **neither will your Father forgive your trespasses.**
James 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.
13 For **he shall have judgment without mercy, that hath shewed no mercy;** and mercy rejoiceth against judgment.

Notice how the parable in Matthew 18 concludes with this truth:

Matthew 18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?
34 And his lord was wroth, and **delivered him to the tormentors, till he should pay all that was due unto him.**
35 **So likewise shall my heavenly Father do also unto <u>YOU</u>, if ye from your hearts forgive not every one his brother their trespasses.**
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Christ gives this warning to His disciples (i.e. primarily Peter). Since the context is the future judgment seat and the millennial kingdom (Matthew 18:23), and since the warnings in Christ's parables are always literal (Matthew 13:4-42), this is clearly a warning about being cast into the dungeon in the heart of the earth ***until after*** the millennium.

Christians are commanded to daily confess their sins and seek forgiveness (Matthew 6:11-12; 1 John 1:9):

"To say that they [believers' sins] are to be recognized as sins, and yet that no acknowledgment is to be made, and no forgiveness sought for them, is a statement so monstrous as to carry its own refutation."*

* D.M. Panton, *Sin After Conversion* (London: Alfred Holness, 1917), 1.

- B.W. Newton (1807-1899)

But when God sees that we will not forgive a brother (who does not owe us anything compared to what we owe God), we are then placed in grave danger of receiving judgment ***without mercy*** when Jesus Christ returns (James 2:13). The Book of Revelation reveals that the imprisonment and torment that disobedient believers will experience will last for 1000 years:

Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; **and they lived and reigned with Christ a thousand years.**

5 **But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.**

However, we can be sure that there will be different degrees of chastisement during this 1000 years based on the degree of unfaithfulness and light (Luke 12:47-48).

* * *

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Chapter 21 Blotted out of the Book of Life.

"...[Revelation 3:5] this is not a question of eternity, it is a question of reigning with Christ."*

* Watchman Nee, *Come, Lord Jesus* (New York: Christian Fellowship, 1976), 41.

- Watchman Nee (1903-1972)

"Some have supposed, that there may be two books of life ... [Or] there may be a temporary blotting out of the name of the believer from the book

of life, during the period of reward enjoyed by the others; and a restoration of the name, ere the final award settles the position of each for ever.”*

* Robert Govett, *Govett On Revelation*, Vol. 1(Miami Springs: Conley & Schoettle, 1981), 171.

- Robert Govett (1813-1901)

It is time to examine another conditional promise that is often erroneously treated in the same manner as Revelation 2:11:

Revelation 3:5 He that overcometh, the same shall be clothed in white raiment; and **I will not blot out his name out of the book of life,** but I will confess his name before my Father, and before his angels.

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The arguments already given in regard to Revelation 2:11 (i.e. in chapter 15) also apply to Revelation 15. Notice the additional, conditional promise of being confessed before the Father and His angels. No one doubts that such a promise is conditional (see Matthew 10:32). Yet, it is in the same verse as the promise concerning the “book of life.” The view that this is not a real warning to [regenerate] Christians is untenable. Revelation 3:5 teaches that if Christians do not “overcome” they will be blotted out of the “book of life.” Those that doubt that this promise contains a warning should remember that the Lord Jesus clearly repeats the same warning in the closing chapter of the Book of Revelation:

Revelation 22:16 I Jesus have sent mine angel to testify **unto you these things in the churches.** I am the root and the offspring of David, and the bright and morning star.

19 And **if any man** shall take away from the words of the book of this prophecy, **God shall take away his part out of the book of life,** and out of the holy city, and from the things which are written in this book.

This warning (like the one in Revelation 15) is addressed to “the churches.” Christians are obviously warned. Verse 19 reads “any man.” This is a warning to first century saints that they must overcome in battle and resist any temptation to diminish or corrupt the Lord’s words. The same warning therefore applies to all Christians, at all times.

Arminians (i.e. Christians [who believe and teach Christians] can lose salvation in eternity) hastily read their view into these verses. However, to be blotted out of a book of “life” is simply a warning about losing “life.” The warning is to Christians, and there are plenty of Scriptures to show that Christians can never perish in eternity (John 6:39-40). Losing “life” is not necessarily losing

absolute ***eternal*** life. To be blotted out of the "book of life" at the judgment seat means (when it is a warning to [regenerate] Christians) to be condemned to die throughout the millennium. This is a danger for Christians.

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Arminians argue that the "book of life" shows up again at the Great White Throne judgment:

Revelation 20:14 And death and hell were cast into the lake of fire. This is the second death.

15 And **whosoever was not found written in the book of life was cast into the lake of fire.**

Does not this make the conditional promise in Revelation 3:5 a warning about losing eternal salvation? To begin to answer this objection it should first be noted that there is more than ***one*** "book" mentioned in Revelation 20:

Revelation 20:12 And I saw the dead, small and great, stand before God; and the **BOOKS were opened:** and another book was opened, which is the book of life: and the dead were judged out of those things which were **written in the books,** according to their works.

It is possible that there is more than one "book of life." There is a "life" that is relative to each age revealed in Scripture. First, there is a book of physical life in this world (Exodus 32:32; Psalms 69:28); secondly, there is a book of ***millennial*** life in regard to the age to come (Revelation 3:5); and finally, there is a book of absolute, ***eternal*** life (Revelation 20:12).

Notice that God is keeping a record of His "firstborn" children:

Hebrews 12:23 To the general assembly and **church of the firstborn,** which are **written in heaven...**

This means that God is keeping a record of the saints that will **have part in the First Resurrection**. These saints will be firstborn among "many brethren" (Romans 8:29). The millennial "book of life" (Revelation 3:5) will therefore contain the names of every Christian that will be crowned at the judgment seat. To be blotted out of this book is **to fail to overcome in life and backslide from**

[Page 214] **a state of holy, *practical* righteousness**. Every good deed a Christian performs is written in this book:

Hebrews 6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

The Christian must "strive" to overcome and make sure that he does not lose what he has already gained. The Christian **may be disqualified or "blotted out" of the book of practical righteousness and *millennial* life**:

2 John 1:8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward,

The final "book of life" is the book of ***positional*** righteousness. It concerns life in eternity. It contains the names of only those that are saved through faith alone in Christ. The lost will not be found in this book at the Great White Throne (Revelation 20:12; 13:8; 17:8).

The idea of multiple books might seem strange to some. Yet, no one holds the "woman" in Revelation 17 to be the same as the "woman" in Revelation 12 or 21. The creature with 10 horns in Revelation 12 (i.e. Satan) is different from the creature with 10 horns in Revelation 13 (i.e. the Antichrist). It is therefore a fact that we must exercise much discernment in regard to ***context*** when interpreting the Book of Revelation and comparing Scripture to Scripture. Things similar are not always the same.

There is also another possibility that will not contradict the Scriptures that clearly teach eternal security (i.e. 1 Corinthians 3:5; John 6:39; 10:28, etc.). If the book oflife in Revelation 20:15 is the same as the book of life in Revelation 15, there is nothing in Revelation 3:5 that teaches that the "blotting out" from "life" is ***absolute*** for unfaithful Christians. The whole [Page 215] testimony of the Bible (in figurative type and literal doctrine) on the subject of reward teaches a ***restoration*** of unfaithful [and disobedient] believers ***after*** the time of their ***temporary*** punishment (Luke 12:47; Jonah 2:6):

Matthew 18:34 And his lord was wroth, and delivered him to the tormentors, **till he should pay all that was due unto him.**

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

1 Corinthians 3:15 If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved;** yet so as by fire.

Such Scriptures have never been adequately answered by Arminians. They cannot take them for what they plainly teach. Universalists quickly apply them to unbelievers in an effort to prove their view; yet these Scriptures are addressed to [regenerate]

believers. **Rebellious Christians (that do not repent in time) will be blotted out of the book of life. They will experience a temporary "second death" at the judgment seat** where their souls will be slain. They will then be banished to the underworld. **Nevertheless, they will be restored after the millennium**.

According to this view, the book of life is a book of relative, practical righteousness. No unbeliever will be in this book since it is a practical evil to stubbornly reject the gift of eternal life (John 3:20).Christians will be found in this book as long as they ***continue*** in obedience. They may be temporarily blotted out of the book for unfaithfulness (Romans 11:22;Revelation 3:5). After these unfaithful Christians have been scourged, they will again be found in the book of life. The book of life would therefore be a book with the names of everyone that is allowed to ***remain*** living at the second coming of Christ. Carnal Christians will not be permitted to remain living at the judgment seat; they will not enter into the millennial kingdom. However, they will be [Page 216] allowed to live forever at the Great White Throne after the millennium:

Revelation 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

15 And **whosoever was not found** written in the book of life was cast into the lake of fire.

The wording of verse 15 would be unnecessary unless there will be people found written in the book of life that rise from the underworld. **Revelation 15, therefore, contains a conditional promise that if the Christian will overcome, he or she will not experience death during the millennial age.** We are reminded that God is [now - for His judgment ***is*** on-going -] taking notes in His "book" in order to reinforce the fact that **our deeds (whether good or bad) will surely follow us to the judgment seat:**

Revelation 14:13 … and their works do follow them.

* * *

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Chapter 22 The Unquenchable Fire.

"Believers as a body repudiate such a suggestion: they have never been taught, that those who are saved by the Blood of Christ can possibly have anything to suffer after the close of the present life. ... If, then, there be

any logical sequence in the passage, **the salting must take place in Hell.** And, since the Lord is here dealing with **the faults of believers,** what can the salting with fire mean but the burning away of corruption?"*

* George H. Pember, *The Great Prophecies Of The Centuries Concerning The Church* (Conley & Schoettle, 1984), 110, 111.

- G. H. Pember (1837-1910)

"Every saved man must have his baptism of fire now in this age, or in the age to come. God is not mocked. ... the traditional advocates of eternal punishment are obliged to surrender from 80 to 90% of their proof texts, their working capital. Will any honest Bible student with the facts before him dare to deny it? And, more than that, they are obliged to confess that a very large proportion of those Scriptures which they have supposed to reveal the eternal peril of the sinner, on the contrary actually **reveal the age-lasting peril of their own souls**. ... This is why I discriminate between the 'traditional' and the real..."*

* Stephen S. Craig, *The Dualism Of Eternal Life* (Rochester, 1916), 115, 130-131.

- Stephen S. Craig (1916)

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The above words of fundamentalist Bible teacher S.S. Craig rebuke the common, dangerous habit of misapplying the Bible's warning passages. Craig does not deny the truth of endless punishment for the lost. He simply argues that it is the responsibility of all studious Christians to contend for true doctrine with the right ammunition.

When one thinks of the underworld, one immediately calls to mind images of fire:

Mark 9:43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the **fire that never shall be quenched:**

The fires of the underworld are real and terrible. The disobedient Christian that does not repent in time may temporarily experience these fires:

Hebrews 6:4 For it is impossible for **those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,**

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; **whose end is to be burned.**
John 15:2 Every **branch in me** that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
3 **Now ye are clean** through the word which I have spoken unto you.
5 I am the vine, ye **are the branches:** He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
6 If a man abide not in me, **he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.**

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
Matthew 5:22 But I say unto you [i.e. disciples], That whosoever is angry with **his brother** without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, **shall be in danger of hell fire.**

We have already seen that Christ's parabolic warnings contain literal judgments (Matthew 13:36, 42). But did not Christ warn His disciples of an ***unquenchable*** fire in Mark 9:43? Let us investigate this phrase by comparing Scripture with Scripture.

The Bible often speaks literally, though relatively (**see appendix A**). This is a sufficient answer to those that would argue that the various words and phrases found in Christ's warnings to His disciples negate the doctrine of eternal security. However, it is not necessary to limit the eternal nature of the fires of Hell. It is only necessary to understand that God's disobedient children will ***never stay in them eternally***.

The warning concerning the unquenchable fire is clearly addressed to John:

Mark 9:38 And JOHN answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.
39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.
40 **For he that is not against us is on our part.**

41 For whosoever shall give you a cup of water to drink in my name, because ye **belong to Christ,** verily I say unto you, he shall not lose his reward.
42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.
43 And if **thy hand offend thee,** cut it off. it is better for thee to enter into life maimed, **than having two hands to go into hell, into the fire that never shall be quenched:**

The unbeliever does not escape eternal damnation by a life of abstaining from sin. The warning is not addressed to unbelievers. The second person singular "thy" in verse 43 can only be a reference to John based on the context. John is said to already "belong to Christ" in verse 41. Jesus is therefore warning a ***true believer*** about the possibility of going to the underworld during the millennium. It appears that the competitive attitude among the disciples prompted this strong rebuke and warning (Mark 9:33-37, 50).
Since the fire is "never" to be quenched, many imagine that whoever or whatever experiences this fire must ***never come out.*** However, let it be remembered that ***everyone*** (even the lost) will one day come out of the underworld:
Revelation 20:13 And the sea gave up the dead which were in it; **and death and hell delivered up the dead which were in them:** and they were judged every man according to their works.
Do any imagine that the unsaved are ***burning*** while they are standing at the Great White Throne being judged? The lost ***are*** indeed promised a conscious torment in the ***Lake of Fire*** with no hope of recovery. Yet, in Mark 9, the lost are not addressed. John is addressed. He belongs to Christ. He is warned of ***unquenchable*** fire during the millennial kingdom:
Mark 9:47 And if thine eye offend thee, pluck it out: it is better for thee to **enter into the kingdom of God** with one eye, than having two eyes to be cast into hell fire:
The rebellious child will be scourged. If sentenced to the underworld during the kingdom, the child of God will not be able to free himself. No relative may pray or pay his way out. As the prison sentence lasts its whole course, so will the fire destroy in its full force. This fire will do what God intends for it to do. It will not

fail. The tears of God's people will not stop its fury. It is [Page 221] ***unquenchable***:

Mark 9:45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the **fire that never shall he quenched:**

Notice some similar warnings in the Old Testament:

2 Kings 22:17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore **my wrath shall be kindled against this place, and shall NOT be quenched.**

Amos 5:6 Seek the **LORD**, and ye shall live; lest he **break out like fire** in the house of Joseph, and **devour it, and there be none to quench it** in Bethel.

Ezekiel 20:47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will **kindle a fire in thee,** and it shall devour every green tree in thee, and every dry tree: **the flaming flame shall not be quenched,** and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that 1 the LORD have kindled it: **it shall not be quenched.**

49 Then said I, Ah Lord GOD! **they say of me, Doth he not speak parables?**

The O.T. Scriptures are just as literal as Mark 9:45. These warnings are not parabolic. They reveal that an ***unquenchable fire*** isnot necessarily a fire that bums ***its victim*** for endless eternally.

If phrases and words such as "unquenchable" can be literally used for fires that temporarily burn cities and forests in this world, they can certainly be used to describe a temporary judgment in the age to come (i.e. 1000 years)!

The Disciples and Everlasting Fire.

Hell will be cast into the Lake of Fire after the millennium:

Revelation 20:14 And death and **hell were cast into the lake of fire...**

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Therefore, the fires of Hell obviously merge with the eternal fires of the Lake of Fire. All of the fires of God's wrath are unquenchable and everlasting. His breath ignites them:

Isaiah 30:33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; **the breath of the LORD, like a stream of brimstone, doth kindle it.**

Even the fire that burned Sodom and Gomorrha is said to be ***eternal***:

Jude 1:7 Even as **Sodom and Gomorrha,** and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of **eternal fire.**

The "example" is found in Genesis 19:24. Unless we interpret "eternal" in Jude 1:7 in a relative sense [see **appendix A**], it is obvious that God's eternal, unquenchable fire does not always burn its victims eternally. Sodom and Gomorrha are not presently burning. Yet, it can be argued that the fire and brimstone temporarily sent down in the breath of the Lord is eternal and unquenchable:

Jeremiah 17:27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of **Jerusalem** on the sabbath day; then will **I kindle a FIRE in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall NOT be quenched.**

Jerusalem will not be burning during the millennium.

In light of these facts, notice another warning to believers:

Matthew 18:1 At the same time came **the disciples** unto Jesus, saying, Who is the greatest in **the kingdom** of heaven?

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into **EVERLASTING fire.**

The fire that is ***unquenchable*** inMark 9 is called "everlasting" in Matthew 18. Both warnings are addressed to believers. Both warnings are in regard to the future millennial kingdom. Unbelievers, Satan, evil angels, the Beast and the False Prophet will certainly burn eternally (see **appendix B**). Yet, the city of Jerusalem was only punished ***temporarily*** in God's unquenchable fire. Carnal ***believers*** will also only be punished temporarily. They do not stay in God's eternal fire.

Jonah in Hell "Forever".

It is interesting that the case of Jonah reveals that God's servants can be cast away "for ever," and yet be restored to life again:

Jonah 2:2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; **out of the belly of HELL cried I**, and **thou heardest my voice.**

6 I went down to the bottoms of the mountains; **the earth with her bars was about me FOR EVER: yet hast thou brought up my life from corruption,** O LORD my God.

10 And the LORD spake unto the fish, and it **vomited out Jonah** upon the dry land.

Jonah was one of God's chosen prophets who rebelled against His will. Notice that he was cast away "for ever" (2:6). It appears that Jonah died in the whale's belly and his soul literally went to Hell (2:2). When he cried to the Lord, his soul came back into his body and the Lord caused the whale to spue him onto the shore. **Jonah's experience is therefore a perfect illustration of temporary chastisement for backslidden Christians in the underworld during the millennium!**

If it is maintained that the word "everlasting" must always refer to absolute eternity, the example of Jonah proves that God's unfaithful servants can ***come out*** of such endless punishment. Jonah was bound "for ever"; but he was set free! Therefore, if "everlasting" is taken in its highest, normal sense when used in the [Page 224] context of believers in Matthew 18:8, this still would not teach that disobedient Christians can lose [eternal] salvation. They will eventually come out of such fiery punishment (1 Corinthians 3:15).

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Chapter 23 The Reward of Eternal Life.

"By the above heading I mean to convey the thought, the truth, that the phrase 'Eternal Life' is used in a dual, or twofold sense, in the Scriptures. In the former it designates the free gift of God to the soul that believes on Jesus Christ as the only Saviour from sin. In the second sense it means, no longer the free gift, but the prize of which Paul speaks in Phil.3:7-14. This prize is the gracious privilege granted to believers who like Joshua and Caleb, like John and Paul, wholly follow the Lord, of sharing in the glory of the first resurrection and the unspeakable blessedness of Christ's Messianic-Theocratic-Millennial Kingdom in the age to come. Matt. 19:27-30."*

* Stephen S. Craig, *The Dualism Of Eternal Life* (Rochester, 1916), 58.

- S.S. Craig (1916)

If we take the words "eternal life" (in certain contexts) in a relative sense (see **appendix A**), the warnings and promises addressed to believers will not contradict salvation by grace through faith alone. In conditional passages addressed to Christians, "eternal life" would simply refer to "age-lasting life" in the future millennium:

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1 Timothy 6:12 Fight the good fight of faith, **lay hold on ETERNAL LIFE**, whereunto thou art also called, and hast professed a good profession before many witnesses.

Timothy in 1 Timothy 6:12 is already positionally saved in regard to absolute eternity. **Yet, he is commanded to fight to obtain the future age of reward that begins 1000 years earlier:**

2 Timothy 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

The ***fight*** of faith is keeping the reward of the millennium in the forefront of our minds so we will be properly motivated to fight and suffer against sin (Hebrews 11:15, 27; 12:4). Believers that already possess "eternal life" in endless eternity are nevertheless told to strive and work by faith to obtain "eternal life" in the 1000-year kingdom.

There are two aspects of "eternal life" taught in Scripture in regard to the Christian. There is a ***dualism*** in the words. This dualism is also seen in Bible terms such as "salvation," "justification," "condemnation," etc. Absolute eternity is a free gift through faith alone. The millennium is a reward according to works. The millennium is the "world to come." The future eternal age begins ***after*** the millennium.

Dualisms abound in Scripture and nature. Jesus is both fully God ***and*** fully Man. Physical light has properties that behave as both particles ***and*** waves. Jesus Christ is the "light of the world" and "eternal life":

John 8:12 Then spake Jesus again unto them, saying, **I am the light of the world:** he that followeth me shall not walk in darkness, but shall have the light of life.

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1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in **his Son Jesus Christ. This is the true God, and eternal life.**

We should therefore expect "eternal life" to contain dual aspects, just as light does. Light reflects the dual nature of Christ as God and Man. So does "eternal life." It has a dual nature revealed in Scripture. There is "eternal life" on the final day that is absolutely endless. Yet, there is also a relative "eternal life" in the kingdom of God; it is 1000 years of reigning with Jesus.

Scripture reveals an "eternal life" that is a reward ***above and beyond*** the "eternal life" in absolute eternity that all Christians already possess through faith alone:

Romans 2:7 To them **who by patient continuance in well doing** seek for glory and honour and immortality, **ETERNAL LIFE**:

Jude verse 21 **Keep yourselves in the love of God, looking for** the mercy of our Lord Jesus Christ **unto ETERNAL LIFE.**

1 Timothy 6:11 But thou, **0 man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.**

12 Fight the good fight of faith, **lay hold on ETERNAL LIFE,** whereunto thou art also called, and hast professed a good profession before many witnesses.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 **That they do good, that they be rich in good works, ready to distribute, willing to communicate;**

19 Laying up in store for themselves a good foundation against the **time to come, that they may lay hold on ETERNAL LIFE.**

In the above passages "eternal life" is through works. Notice the context is the "time to come" (1 Timothy 6:19). This refers to the millennium. There is an "eternal life" in the next world, and there is an "eternal life" ***after*** the world to come.

Notice how Christ plainly teaches that there is an "eternal life" to be obtained through works in the "world to come" ***before*** final, eternity:

Mark 10:28 **Then Peter** began to say unto him, **Lo, we have left all, and have followed thee.**

29 And Jesus answered and said, Verily **I say unto you, There is no man that bath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my** sake, and the gospel's,

30 **But he shall receive** an hundredfold **now in THIS TIME,** houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; **and in THE WORLD TO COME ETERNAL LIFE.** (See Luke 20:35)

This future age of the millennial kingdom is the same reward mentioned in the Epistle to the Hebrews:

Hebrews 2:5 For unto the angels hath he not put in subjection **the WORLD TO COME, whereof we speak.**

Hebrews 4:11 **Let us LABOUR** therefore **to ENTER into THAT REST,** lest any man fall after the **same example of unbelief.**

The "eternal life" that is given by grace through faith alone is fully experienced by ***all*** Christians only in the world ***after*** the next world. However, throughout Scripture there is another "eternal life" to be gained in the next age that is different than the "eternal life" by faith alone. It is gained by grace (i.e. God's free supply of power) through faith***and works:***

John 12:25 He that loveth his life shall lose it; and he that **hateth his life** in this world shall keep it unto **LIFE ETERNAL.**

1 John 3:15 **Whosoever hateth his brother** is a murderer: and ye know that **no murderer hath ETERNAL LIFE abiding in him.**

Throughout John's First Epistle we see that "eternal life" is a prize to be obtained by walking in obedience to the commandments (1 John 2:28; 3:18-24). In one sense, John tells his Christian [Page 229] readers that Christ Himself is our "eternal life," for He is the power to obtain it (1 John 1:2; 5:20). To reign with Jesus Christ in His millennial glory will be "life" indeed! John is writing to people that already believe in Jesus Christ. He desires them to also believe on Jesus **for power to overcome sin**. He wants them to examine themselves to make sure they are walking in God's Spirit (i.e. being "born" of Him daily in practical works). This will give them strong confidence that they will also possess "eternal life" in the world to come (1 John 5:13).

This fullness of life in the kingdom age is a high quality of glory. Present life can be interrupted. The riches and glory can quickly fade. However, nothing can take away the fullness and enjoyment of the ***millennial*** glory to come. It is a special reign with Jesus during that age of reward. It is "eternal" life, unlike the fragile life and uncertain glory this world has to offer.

In the Bible, "life" is qualified by the world around it. "Life" in this world is not the same as "life" in the next. Nor will "life" after the millennial kingdom be the same as life in the millennium. All Christian theologians believe in a future "eternal life." Nevertheless, none appear at all confused about the fact that (unless translated to Heaven like Enoch or Elijah) all believers ***will die***. Why? Because all real theologians understand that the future "eternal life" is different than the "life" of this present world. "Life" does not simply mean ***existence***. If one receives the prize of "eternal life" in the next world, one will gain a glory that will last and endure that whole age. It will be a glorious celebration of rest

and honour. After this "eternal life" of the millennium, the believer will then pass over into the "eternal life" of another world and age, where all believers will be united for endless eternity.[Page 230]

Another Possibility.

If we define the word "eternal" in a stricter sense, then "eternal life" would mean ***living, never to die again*** (see chapter 18). Based on this definition, only those Christians that are accounted worthy of millennial reign will experience "eternal life" when Jesus returns:

Luke 20:35 But they which shall be **accounted worthy to obtain that world [age],** and the resurrection [out] from the dead, neither marry, nor are given in marriage:

36 **Neither can they die any more:** for they are equal unto the angels; and are the children of God, being the children of the resurrection.

It is true that all Christians presently ***possess*** "eternal life" as a free gift (John 6:47). However, unless the Christian is raptured without dying, physical death must intervene before he or she ***experiences*** this continual life. And, if Christ denies the Christian at the judgment seat, he or she will experience temporary ***death*** until the end of the kingdom (2 Timothy 2:12; Revelation 2:11; Luke 12:43). Therefore, it will not be until after the millennium that ***all*** Christians ***experience*** absolute "eternal life" (John 6:40, 54; 1 Corinthians 3:15; Revelation 20:15). On the other hand, ***faithful*** Christians will enter into "eternal life" 1000 years before the rest of the saved. They will be "firstborn" into "eternal life." The remainder of the saints must wait to experience it:

Romans 8:17 And if children, then heirs; heirs of God, **and joint-heirs with Christ; IF so be that we suffer with him, that we may be also glorified TOGETHER**.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he **might he the FIRSTBORN among MANY BRETHREN**.

The promise of being glorified at the appearing of Christ is conditioned upon suffering with Him. Notice that every Christian that obtains this glory will be "firstborn" among many "brethren." The "brethren" refer to ***all*** the saved (Hebrews 2:12; 3:1).

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"Firstborn" speaks of the privilege of entering into "eternal life" 1000-years ***before*** the remainder of the "brethren." The following verse also refers to this privilege:

Hebrews 12:23 To the general assembly and church of the **FIRSTBORN**, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

God is indeed keeping a record of all that will be "accounted worthy" to obtain the coming millennial kingdom (Philippians 4:3; Hebrews 6:10).

There are abundant Scriptures in the New Testament that place "eternal life" before Christians as a ***reward according to works***. If the word "eternal" is defined as ***absolutely endless***, then the only way "eternal life" can be set before the saints as a conditional reward would be if there is another, ***special*** time when some saints will begin this experience ***earlier*** than the larger group. Faithful Christians will be raised to immortality 1000 years before the remainder of the household of God. There is therefore a hope set before every believer of entering into an *absolute* "eternal life" 1000-years ***before*** the unfaithful saints (Luke 20:35-36). This is a sufficient answer to anyone that is unwilling to interpret the word "eternal" in any relative sense in certain passages.

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Chapter 24 Believers Should Believe.

"What vexation and sorrow will be theirs who refuse the Lord's command to strive to enter into the Kingdom of Christ and God by the narrow door, when they realize that they are debarred from entrance into that kingdom of glory **through their UNBELIEF** in the necessity of striving with all their heart to do so!"*

* D.M. Panton, *The Dawn* (March 15th, 1930).

- Joseph Sladen (1841-1930)

Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God **must BELIEVE that he is, and that he is a rewarder of them that diligently seek him.**

Hebrews 3:18 And to whom sware he that they should not enter into his rest, **but to them that believed not?**

19 So **we see that they could not enter in because of UNBELIEF.**

Those that have believed the good news concerning salvation in eternity (by grace through faith alone) are called to also believe the message concerning how they may win the millennial [Page 234] kingdom. Believers should believe! This is how the Christian receives power to run and fight. Centuries before the time of

Christ, Joshua and Caleb believed that with God's power they could overcome the giants and inherit the land. The Christian must likewise believe that by the grace of God (made available through the Blood of Christ) he or she may overcome sin and enter the promised [millennial] kingdom. It is not a confidence in self as a source for overcoming in life; it is a confidence in the provision and power of God through Jesus Christ. The Christian must believe this ***Gospel*** concerning the millennial kingdom; it includes the warnings about missing it, as well as the provisions Christ has made for us to win and secure it. This is a "believing" that is distinct from the [initial] believing that makes one a Christian in the first place:

1 John 5:13 These things have I written **unto you that believe** on the name of the Son of God; that ye may know that ye have eternal life, and **that ye may BELIEVE on the name of the Son of God**.

John writes his Epistle to Christians that have ***already*** believed in regard to salvation in eternity. He writes that they might likewise believe in Him for power to obtain "life" in the future millennium. **Christians may lose sight of the fear of God in regard to the future kingdom. They may lose sight of the 'prize'. They may also lose sight of the power that God has made available in Jesus.** It is for this reason that **they are to stir themselves up in this holy faith and move with fear in regard to the coming kingdom:**

Hebrews 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of **UNBELIEF**.

Paul tells Christians in Hebrews 4:11 that they must strive to enter the millennial kingdom. The millennium is the great Sabbath Rest of earth's history. **Just as a whole generation (except Joshua and Caleb) missed entrance into the Promised Land, so will** [Page 235] **many Christians miss entrance into the millennial kingdom of God**:

1 Corinthians 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

The Old Testament provides numerous examples to warn the Christian about the danger of missing the millennial kingdom.

Christians need to remember these things. They need to be reminded of them:

Jude verse 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, **having saved the people** out of the land of Egypt, afterward destroyed them that **BELIEVED not.**

Christians place themselves on dangerous ground when they fail to believe God's [conditional] promises and warnings. **They rob themselves of the motivating power that hope and holy fear can bring to the Christian walk**. Furthermore, it is **dangerous to reject truth when the Lord reveals it. The kingdom truth is a precious *talent* that must not be buried (Matthew 25:25). It should be believed and preached so others may be warned in time**:

Ezekiel 33:6 But if the watchman see the sword come, **and blow not the trumpet, and the people be not warned;** if the sword come, and take any person from among them, he is taken away in his iniquity; **but his blood will I require at the watchman's hand.**

Many never see [or hear] **the truth about the [millennial] kingdom**; they therefore never get the opportunity to believe it. It is not because they do not read it plainly in the Bible; it is because **they study the Scriptures through the eyes of preconceived notions born from the womb of tradition**. **Others do have it revealed, but reject the light.** These ***hear*** the truth and see it put together; yet, they will not ***let*** themselves ***understand*** it. Truth that is not popular does not sell well; and the love of money is the root of all evil (1 Timothy 6:10):

Matthew 13:19 When any one **heareth the word of the KINGDOM, and understandeth it not,** then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Other Christians will believe the doctrine of the kingdom for awhile, yet when they are ridiculed, mocked or persecuted, they will forsake the truth. It is easy to see why! The full doctrine of the kingdom states that if we compromise, we are in danger of missing the millennium and being cast out into darkness during the duration of it. The mechanics of self-deception can easily enter the picture. **If a [regenerate] person can convince himself that he has nothing much to fear, he can more easily enjoy the pleasures of sin and compromise for a season**:

Luke 8:13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, **which FOR A WHILE BELIEVE, and in time of temptation fall away**.
14 And that which fell among thorns are they, which, when they have heard, go forth, **and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection**.
15 But that on the good ground are they, which in an honest and good heart, **having heard the word, keep it, and bring forth fruit with patience**.

Notice that Luke's Gospel plainly teaches that some will believe the kingdom truth for awhile. There is nothing in the passage about a ***false*** belief. The context is the millennial kingdom and reward. The problem is not that the belief is not real. The problem is that the **belief does not *continue* due to the sacrifice required to maintain it**.

These kingdom truths bring together the truth that is on both sides of the debate over whether or not salvation can be lost. Those that teach that [eternal] salvation can be lost or that it must be maintained or proven by a life of works are both wrong. On the other hand, those that teach that there is no real possibility of true "terror" at the judgment seat are also wrong (2 Corinthians 5:9-11). It is crucial that every Christian believe the kingdom warnings, regardless of what it will cost. **Nothing in this life is worth losing our souls during the millennium**:

Matthew 16:24 Then said Jesus unto **HIS DISCIPLES**, If any man will come after me, let him deny himself, and take up his cross, and follow me.
26 For what is a man profited, if he shall **gain the whole world, and lose his own soul?** or what shall a man give in exchange for his soul?
27 For the Son of man shall come in the glory of his Father with his angels; and then he shall **reward every man according to his works**.

The above warning is given to the Lord's disciples, which include Peter, James and John (Matthew 16:28; 17:1).

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Chapter 25 Objections and Questions Answered.

"They are warnings which, admittedly, we have not taken seriously. We either ignore them completely or relegate them to other people or transfer their application to another dispensation."*

* S. Franklin Logsdon, *Profiles of Prophecy* (Grand Rapids: Zondervan, 1964), 26. - S. Frank Logsdon (1907-1987)

Throughout history, God's people have often been slow to believe His warnings. In days of rebellion they have always used certain facts of privilege to attempt to escape the truths of accountability:

Jeremiah 7:4 Trust ye not in lying words, saying, The **temple of the LORD, The temple of the LORD, The temple of the LORD, are these.**
9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;
10 And come and stand before me in this house, which is called by my name, and say, **We are delivered to do all these abominations?**

The Jews knew that they were privileged to possess the Lord's Temple. They therefore rejected Jeremiah when he sought to warn them concerning the consequences of sin. The prophet Malachi also confronted God's people when they were using privilege to escape any fear of judgment:

Malachi 2:17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, **Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?**

Malachi 3:15 And now **we call the proud happy;** yea, they that work wickedness are set up; yea, **they that tempt God are even delivered.**
16 Then they that **FEARED THE LORD** spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

Many Christians use these same types of objections today to deny God's warnings to the saints in the New Testament. But the Lord is taking note of all that will fear Him and believe His warnings! The heart of man is more than able to conceive of many objections. Nevertheless, there ***are*** answers for everyone that is willing to believe the Scriptures regardless of the cost.

Is This a Dreadful, Terrible Doctrine?

The threat of severe punishment at the judgment seat is a ***terrible*** idea to feelings that have been roaming carefree. The Bible agrees and freely uses such words to speak of the coming judgment upon unfaithful Christians:

2 Corinthians 5:10-11 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the **TERROR of the Lord**, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

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In deciding to believe or reject the doctrine of a conditional millennial kingdom, it might help to remember that the majority of modern, professing Christians believe something far more ***dreadful*** and ***terrible*** than anything this book maintains! They believe that if the Christian does not keep up a certain degree of works he loses salvation and burns for trillions of years and onward into endless eternity! Others teach that the Christian must keep up this standard of works to ***prove*** he is really saved to begin with. If he falls below the quota-line (whatever that is), again, he is destined to bum for eternity in torment. In either doctrine, one must **be good or burn** in torment for billions of years without end. The message to the Christian in these horrible views is the same, "Be good or suffer for endless eternity in fire." On the other hand, the message this book brings to the Christian is, "Be good or suffer loss for 1000 years." It is indeed ***dreadful***, but it is not a crippling, horrendous insanity that must be upheld in self-righteous, Pharisaical delusion if it is to remain at all in the forefront of the mind.

Notice the response the Irish biographer, Joseph D' Arcy Sirr (1794-1868) made in 1841 upon hearing about conditional entrance into the millennial kingdom:

"With as much evidence of truth might we conclude, that martyrs only are included in the narrative of the First Resurrection. I know that such a conclusion indeed has been drawn by my Millenarian friend Mr. Burgh, from the place before us, since he restricts the sense of this passage to those who have at least had the spirit of martyrs. **Now, I, for my part, believe that all the Lord's real children possess just such a spirit,** for they have the Spirit of Jesus. ... I, therefore, can discover no ground for the limitation that has been contended for, though **I readily admit, nay maintain, on the general tenor of Scripture, that it is through much tribulation the way to the Kingdom lieth; and that theirs is a perilous state who know nothing of it, or who court the world in order to avoid it**."*

* Joseph D' Arcy Sirr, *The Resurrection Considered In A Series Of Letters* (1841).

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His response is the common objection made by almost everyone that rejects the conditional kingdom message. In this view, Christians must ***still*** perform the good works, sacrifices, etc.! They

must still suffer. They must resist temptation and possess a "martyr spirit." If they lack these things they either lose eternal salvation or they prove they have never possessed it to begin with. The end result is the same; only the loss for failing to do the required works is not 1000 years. It is not even a billion years. According to the above interpretation, all professing Christians must suffer and strive to keep (or prove) salvation in order to escape damnation in ***endless eternity!*** Such interpretations are far more dreadful and horrible than anything this book maintains. Compared to these views, this book holds the moderate position between no judgment and eternal judgment for the carnal believer.

How Good Does the Christian Have to Be?

As an objection, many people wonder how good one has to be to enter the millennial kingdom. Yet, this objection entirely misses the point. Christians are never to have ***absolute*** assurance that they have finished the race while they are in ***the midst*** ofrunning it! That is the very way to lose a race:

1 Corinthians 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

Christians are certainly to have absolute assurance they are saved in final eternity. And they are also commanded to have assurance that Jesus Christ has provided everything needed to finish the race and win the millennial prize. Nevertheless, this is all very different from presuming that we have already won the race when there is still much work left to do.

The answer to the objection is that we are to never stop and rest until the Day of Rest comes. We are to never assume we are already ***good enough***. We are to fear, hope and strive ***until the end***. On the other hand, **we must also beware of doubting the provision or mercy of God in regard to the kingdom. We must not despise all that Jesus has done to provide power to run the race and win. Many Israelites missed the Promised Land for such unbelief in God's power.**

This accountability teaching does not create a special clique of Christians who think they ***have obtained*** above others. In fact, it is the very thing that guards against such attitudes by promising severe punishment for self-exaltation:

Matthew 18:1 At the same time came the disciples unto Jesus, saying, **Who is the greatest in the kingdom of heaven?**
2 And Jesus called a little child unto him, and set him in the midst of them,
3 And said, Verily 1 say unto you, **Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.**
4 Whosoever therefore shall **humble himself** as this little **child**, the same is greatest in the kingdom of heaven.

True kingdom believers do not yet think they have obtained the prize:

Philippians 3:11 If by any means **I might attain unto the resurrection of the dead.**
12 **Not as though I had already attained, either were already perfect:** but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.
13 Brethren, **I count not myself to have apprehended:** but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,
14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Furthermore, kingdom believers might ask others how good they have to be to think themselves saved ***in eternity***. If Christians [Page 244] must look to their works for assurance of eternal salvation, how much fruit must we possess? The answer that is given is the answer the kingdom believer will give in return!

Or how good do we have to be to win a jewel on a crown at the judgment seat? Many teach that there is no punishment at the judgment seat. They teach that there is only the obtaining of various crowns. But why do they not ask how ***good*** we must be to obtain a crown? When we speak of real punishment many suddenly desire to know where the line is. Yet, they cannot tell us where the line is ***even in regard to their own souls in eternity***. Their whole objection reveals that the idea of losing a few jewels on a crown where there is a ***street of gold*** was never that big a threat to them in the first place. Yet, when we mention 1000 years of banishment to the underworld, suddenly we have their attention! They want to know how good we must be. This alone manifests the impotent theology of those who will not believe the accountability truths of Scripture.

Isn't It Wrong to Fear God?

Many imagine that believers should only ***respect*** or ***reverence*** God. They therefore are opposed to the idea of truly ***fearing*** Him:

Isaiah 8:13 Sanctify the LORD of hosts himself, and **let him be your FEAR, and let him be your DREAD**.

But notice that the Bible uses "fear" alongside reverence:

Hebrews 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with **reverence** and **godly fear**:

29 **For our God is a consuming fire**.

Verse 29 would make no sense unless "godly fear" means real fear.

The fear of God is to be greater in our lives than the fear of physical death:

Matthew 10:28 **And fear not them which kill the body,** but are not able to kill the soul: but rather **fear him which is able to destroy both soul and body in hell.**

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Certainly, such a fear would bring true trembling. This is Biblical:

Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation **with fear and trembling.**

The "salvation" in the above verse refers to salvation from the power of sin in the Christian life, which is linked to salvation into the millennial kingdom. The Christian is to tremble in fear at the thought of despising the power of God in the Christian walk. To do so places one in grave danger of missing the kingdom.

This idea of trembling may at first seem contrary to Christian joy. Christians are indeed commanded to live a life of rejoicing in God's promises. Yet, true joy comes from truth. Running from Christian warnings will not bring true joy. The Bible links joy and fear together in a beautiful harmony. They may seem contrary to one another (like the Humanity and Deity of Christ, freewill and the Sovereignty of God, etc.), however, they both have their proper place:

Psalms 2:11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Matthew 28:8 And they departed quickly from the sepulchre **with fear and great joy;** and did run to bring his disciples word.

There are some fears that Christians should not have. Certainly, believers should ***never*** fear a loss of eternal salvation (1 Corinthians 3:15). Also, they should not fear man or circumstances above God (Isaiah 41:14):

2 Timothy 1:7 For **God hath not given us the spirit of fear;** but of power, and of love, and of a sound mind.

8 **Be not thou therefore ashamed** of the testimony of our Lord, nor of me his prisoner: but be **thou partaker of the afflictions of the gospel** according to the power of God;

Paul is in prison and it appears that Timothy is tempted to fear persecution. Yet, such Bible passages have absolutely nothing to do with the fear of God. History is filled with thousands of martyrs who were able to refuse the fear of man because they truly feared God.

The Bible calls Christians to fear ***before*** they sin, as a deterrent to sinning; fearing ***after*** sin is proper, but it is ***not*** the ideal:

Hebrews 10:26 For **if we sin wilfully** after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain **FEARFUL looking for of judgment and fiery indignation,** which shall devour the adversaries.

The Christian should walk in ***pre-sin*** fear (i.e. the fear of displeasing God and missing the kingdom). If he falls into wilful sin through a lack of adequate ***pre-sin*** fear, he must now walk in ***post-sin*** fear! The torment of the latter should quickly drive him to confession and repentance.

All believers will sin and will pass often between pre-sin fear and post-sin fear to some degree. The one fear keeps the Christian from sin; the other drives him to quickly repent while there is still time.

What About the Promises That Believers Will Not Be Condemned?

The first text often cited to object to accountability truth is Romans 8:1. Does not Romans 8:1 teach that there is no condemnation for Christians?

Romans 8:1 There is therefore **now no condemnation** to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit.**

The above verse teaches that there is no "condemnation" as long as the Christian is not ***walking in the flesh!*** This same teaching is found a few verses later:

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Walking and living refer to works in the Christian life. Paul states elsewhere that Christians can be condemned:

1 Corinthians 11:34 And if any man hunger, let him eat at home; that ye come not together **unto condemnation.** And the rest will I set in order when I come.

1 Timothy 5:11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 **Having damnation,** because they have **cast off their first faith.**

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

Christians who are in a state of damnation presently will be temporarily damned at the judgment seat. This means they will miss the kingdom for walking in the flesh instead of after the Spirit.

Jesus teaches that not a hair of His disciple's heads will***perish****:*

Luke 21:16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and **some of you shall they cause to be put to death.**

17 And ye shall be hated of all men for my name's sake.

18 But **there shall not an hair of your head perish.**

Many that oppose the accountability truth of this book are quick to clutch Luke 21:18. Yet, they will not embrace the warnings from the Gospels to the disciples! If the promises of eternal security apply to all Christians, then so do the warnings of millennial banishment in the underworld.

Notice Luke 21:18 again. It is a promise of final resurrection. It cannot be taken in an absolute sense, for verse 16 clearly states that some believers will be physically slain. Therefore, if physical destruction in this life does not overthrow the promise of Luke 21:18, then temporary punishment at the judgment seat and during the millennium will not overthrow it. All Christians will be perfected in bliss after the millennium. Not a single hair will finally perish from any saint.

Other Scripture passages which speak of no condemnation (such as John 3:16-18) are referring to the final, eternal age. They do not offer immunity from punishment in this life or in the millennial world to come. The promise of never ***perishing*** has to do with

eternity on the Last Day. The majority of believers have already perished physically. And multiple Scriptures warn unfaithful believers that they may also perish during the millennium. Yet, no Christian will **ultimately** perish in eternity (1 Corinthians 3:15).

What Can Separate Us from the Love of God?

Romans 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, **shall be able to separate us from the love of God,** which is in Christ Jesus our Lord.

Those who would use this verse to deny chastisement at the judgment seat and during the millennium for unfaithful Christians do not understand the love of God:

Proverbs 3:12 For whom the LORD**loveth** he correcteth; even as a father the son in whom he delighteth.

Proverbs 13:24 He that **spareth his rod** hateth his son: but he that loveth him chasteneth him betimes.

God made some Christians sick in Corinth. He killed others (1 Corinthians 11). This is not a separation from God's love, but rather a proof of it. The same thing will occur at the judgment seat. The chastisement is temporary.

What Loving Father Would Kill His Children?

The Bible teaches strongly against child abuse (Ephesians 6:4). It should be obvious to any sane man that the manner in which God deals with His children cannot be used as an ***absolute*** example of how we are to deal with our own children. The Lord made some saints sick in 1 Corinthians 11:30-32! How God deals with grown people is not how man should deal with children. However, we can glean ***principles***. For example, God's love for His children is unconditional. Any chastisement we receive from Him is only temporary. To understand how God deals with believers we must remember that God is not only our Father, He is also our ***Judge*** and our ***Master***. As God, He has rights over our lives that no earthly parent has over his or her own child. There is, therefore, room for the literal warnings.

What About 1 Thessalonians 4:16-17?

1 Thessalonians 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and **so shall we ever be with the Lord**.

Mede, Tertullian, and other early Christians, though strongly premillennial, applied this passage to events after the millennium. All Christians (even those who have been unfaithful) will be in glory with the Lord ***after*** the millennium. However, it is not necessary to apply this passage to a postmillennial event if we understand Biblical language. The promise in the above verse is like the promise in the following verse:

1 Corinthians 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: **and then shall every man have praise of God**.

The above promise in 1 Corinthians 4:5 is certainly not absolute. "Every man," in an ***absolute*** sense, would mean that even the ***unbelievers*** would be praised at the judgment seat! This is obviously the wrong interpretation since not even every ***Christian*** will be praised at the judgment seat (Matthew 25:26; 2 Corinthians 5:9-11; 1 John 2:28; 1 Corinthians 3:15, etc.). Yet, if the comforting promise in this Scripture must be interpreted in a relative sense in order to harmonize with the rest of Scripture, then why isn't 1 Thessalonians 4:17 interpreted in the same manner?

Are we called to submit to ***every ordinance of man*** (1 Peter 2:13), absolutely, without exception? If so, Peter disobeyed his own teaching (Acts 5:29)! God expects us to read His whole Book (i.e. "every Word of God"), and notice the exceptions to general commands and promises.

The "we" in 1 Thessalonians 4:17 includes the apostle Paul and the Thessalonian saints to whom he is writing. All Christian teachers are in agreement on this point. On the other hand, it is interesting that many scholars attempt to argue that the same kind of "we" in Hebrews 10:26 does***not*** actually include Paul himself or the ***saved*** Hebrews to whom he is writing! This is, of course, a reckless interpretation. Could this inconsistency be motivated by the fact that Hebrews 10:26-29 is a promise of future ***judgment*** and 1 Thessalonians 4:17 is a promise of future ***blessing****?*

Hebrews 10:26-29 teaches that if Paul or the Hebrew Christians sin wilfully, they will receive future judgment. There is no Biblical

reason to not apply this warning to ***all*** Christians at all times. Yet, we know that everyone, in some degree, sins wilfully after salvation (1 John 1:8, 9). Is it therefore absolutely true that ***every*** Christian will die at the judgment seat? No! Some saints will obey the admonitions and teachings of the previous verses and chapters in Hebrews, ***which shed further light on the warning***. These Christians will quickly flee to the throne of grace and seek mercy. Just a few verses before the warning is given in Hebrews 10:26-29, we have the command to seek mercy and avoid this sore punishment:

Hebrews 10:21 And**having** an high priest over the house of God;
22 Let **us** draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Paul includes himself in this exhortation. It is therefore a command to believers. Christians avoid temporary death at the judgment seat (for sins committed after salvation) by seeking mercy in faith and abstaining from sin in the first place. The promises and exhortations to seek mercy and grace (for sins in the Christian walk) are provided in the previous chapters of the Epistle to the Hebrews (Hebrews 4:16; 7:25; 8:1; 9:14, 24). The judgment seat will be ***too late*** to repent and seek such mercy (Hebrews 12:16-17).

Therefore, in interpreting the "we" in Hebrews 10:26-29, we must factor in the previous information given in the Epistle. It is the same with the "we" in 1 Thessalonians 4:17. Paul and the saved Hebrews (i.e. the "we") will certainly die at the judgment seat ***if*** they fail to repent and seek mercy in time. Likewise, Paul and the Thessalonians (i.e. the "we") will be with Jesus forever at His coming (without being a temporary castaway) ***if*** they continue to **fulfil the conditions already provided in the previous teachings of the apostle** (1 Thessalonians 4:6), **in the Epistles to the Thessalonians** (1 Thessalonians 2:12; 3:5, 13; 4:6; 5:23), **and in the rest of Scripture** (Matthew 24:48-51; 25:30; Luke 12:43-48; 1 Corinthians 6:8-10; 9:27; 2 Corinthians 5:9-11; Galatians 5:19-21; Ephesians 5:5-8, etc.).

As already noted, there are many statements in the Bible that are general or potentially true, yet not absolute or without conditions or qualifications (see 1 Kings 2:20, 23; 20:42; Jonah 3:2, 4, 10, etc.):

Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:

The above verse is only true in general. Many will be translated and will totally escape death like Enoch (Hebrews 11:5). And some people in the Bible died more than once (Acts 9:40, etc.). The phrase "so shall we ever be with the Lord" must likewise be interpreted in the light of its immediate context and implied conditions (stated elsewhere). What kind of Christians were the Thessalonians? Were they enduring persecution faithfully? Were they hoping for the kingdom? Were they walking in love? If so, they could certainly have confidence and hope of kingdom reign and Paul could honestly comfort them with the promise that they will appear with Jesus in glory during the millennium. **Notice the faithfulness of the Thessalonians**:

1 Thessalonians 1:2 We give thanks to God always for you all, making mention of you in our prayers;

3 **Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ,** in the sight of God and our Father;

7 So that **ye were ensamples to all that believe in Macedonia and Achaia.**

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also **in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.**

The Thessalonians were very holy. That is why Paul could comfort them with the hope of being with Christ ***forever*** atHis appearing. They were also faithfully suffering for Christ. Those that suffer will surely reign (2 Timothy 2:12):

2 Thessalonians 1:5 Which is a manifest token of the righteous judgment of God, that ye **may be counted worthy of the kingdom of God, for which ye also suffer:**

1 Thessalonians 2:14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: **for ye also have suffered like things of your own countrymen,** even as they have of the Jews:

For this cause, Paul could rejoice. He was not afraid for them (Galatians 4:11). He had great expectation that they would remain in the presence of Christ **and inherit the [millennial] kingdom**:

1 Thessalonians 2:19 For what is our hope, or joy, or crown of rejoicing? **Are not even ye in the presence of our Lord Jesus Christ at his coming?**

20 For **ye are our glory and joy.**

It was not simply because the Thessalonians were saved that Paul could have this great hope and joy. It was because they were suffering faithfully <u>for the kingdom</u>. Paul was anxious to find out how they were responding to their afflictions. When he heard the good news of their faithfulness, he rejoiced and was comforted:

1 Thessalonians 3:4 For verily, when we were with you, **we told you before that we should suffer tribulation; even as it came to pass, and ye know.**

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5 For this cause, **when I could no longer forbear, I sent to know your faith,** lest by some means the tempter have tempted you, and our **labour be in vain.**

6 But now when Timotheus came from you unto us, **and brought us good tidings of your faith and charity,** and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, **we were comforted over you** in all our affliction and distress **by your faith:**

Nevertheless, Paul even warns the holy Thessalonians. Before he gives them the comforting words of 1 Thessalonians 4:17, he warns them that such a promise of "ever" being with the Lord (before the millennium) is not unconditional. If they do not ***continue*** in holiness, they are in danger at the second coming of Christ:

1 Thessalonians 4:3 For this is the will of God, even your sanctification, **that ye should abstain from fornication:**

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: **because that the Lord is the AVENGER of all such, as we also have forewarned you and testified.**

This warning reveals that the "so shall we ever be with the Lord" is not unconditional. It was made because the Thessalonians were fulfilling the conditions:

1 Thessalonians 4:9 But as touching brotherly love ye NEED NOT that I write unto you: for ye yourselves are taught of God to love one another.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

It is probable that the ones who had fallen asleep were martyred for their faith in Christ. They would certainly have "hope" of reigning with Christ! The rest who were alive and remaining could also have great hope since they were walking in the Spirit.
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The promise in 1 Thessalonians 4:17 is similar to the promise God made to the Israelites concerning the land of Canaan:
Exodus 6:6 Wherefore say unto **the children of Israel,** I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:
7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.
8 **And I will bring you in unto the land,** concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and **I will give it you** for an heritage: I am the LORD.
Exodus 12:25 And it shall come to pass, **when ye be come to the land which the LORD will give you, according as he hath promised, that YE SHALL keep this service.**
Numbers 13:2 Send thou men, that they may search the land of Canaan, **which I give unto the children of Israel:** of every tribe of their fathers shall ye send a man, every one a ruler among them.
There are no conditions revealed in these positive statements to Israel. The Israelites could have comforted one another with such words. The words "ye shall keep this service" are similar to "so shall we ever be with the Lord." **Nevertheless, the majority of those Israelites who had been "given" the land and the promise *never* made it over (Numbers 14:23)! Paul continually reminds Christians of these things (1 Corinthians 10:11-12; Hebrews, chapters 3 and 4).**
The promise in 1 Thessalonians 4:17 is also very similar to the New Testament promises concerning prayer. There are many verses that do not reveal in themselves that outward obedience is a condition for answered prayer. We are called to factor in the conditions that are revealed in other Scriptures. Notice the following promises:
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Matthew 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8 For **every one that asketh receiveth;** and he that seeketh findeth; and to him that knocketh it shall be opened.

Matthew 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, **it shall be done for them** of my Father which is in heaven.
Matthew 21:22 And all things, **whatsoever ye shall ask** in prayer, believing, ye **shall receive.**
Mark 11:23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; **he shall have whatsoever he saith.**
24 Therefore I say unto you, **What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.**
John 14:13 **And whatsoever ye shall ask** in my name, **that will I do,** that the Father may be glorified in the Son.
14 If ye shall ask any thing in my name, **I will do it.**
The conditions in the following Scriptures must be added to these promises (John 15:7; James 4:3; 1 Peter 3:12; 1 John 3:22; 5:14-15).
Therefore, the "we" that is "with the Lord" in the future millennial kingdom is a "we" that is properly fulfilling all the stated conditions through Christ's power.
In light of this answer, how are we to know that the promise of eternal salvation through faith alone (apart from works) is not also conditional? One way we know this precious promise is without conditions is through examining other Scriptures that reveal that Christians who possessed no fruit in their lives, will ultimately experience eternal salvation after the millennium (1 Corinthians 3:15; Revelation 20:13-15; Matthew 18:34-35, John 6:39-40, etc.).

What About 1 Corinthians 15:51-58?

The promises in 1 Corinthians 15:51-58 must also be interpreted in light of the warnings and implied conditions revealed in the context and in the rest of Scripture:
1 Corinthians 15:51 Behold, I shew you a mystery; We shall not all sleep, **but we shall all be changed,**
52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and **we shall be changed.**
53 For this corruptible must put on incorruption, and this mortal must put on immortality.
The Corinthians were walking in carnality (1 Corinthians 3:1). Paul however assured them that they will certainly be "changed."

This "change" is from a flesh and blood body (1 Corinthians 15:50) to a resurrected or translated body, fit for the judgment seat of Christ. The degree of glory these changed bodies will possess will depend upon the degree of suffering against sin they each allowed in the Christian life.

Like the corporate promises given to Israel, many New Testament promises to whole churches are conditional in regard to individuals. There are other verses that reveal such conditions in regard to individual Christians:

Colossians 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled
22 In the body of his flesh through death, **to present you holy and unblameable and unreproveable in his sight:**
23 **IF ye continue in the faith grounded and settled, and be not moved away from the hope of the GOSPEL,** which ye have heard, and which was preached to every creature which is under heaven; whereof 1 Paul am made a minister;

The "Gospel" contains both the unconditional promise of salvation in eternity and the conditional promise of reigning with [Page 258] Christ in the millennial kingdom (Hebrews 4:1-2). Notice the condition in Colossians 1:23. These "if"s" are implied in many passages. It is true that all passages should be interpreted at face value whenever possible. Nevertheless, we must also compare Scripture with Scripture. Some statements are relative (e.g. as in "household" baptisms, etc.). Notice the warnings already given to the Corinthians:

1 Corinthians 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
17 **If any man defile the temple of God, him shall God destroy;** for the temple of God is holy, which temple ye are.

1 Corinthians 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
27 But **I keep under my body, and bring it into subjection:** lest that by any means, when I have preached to others, **I myself should be a castaway.**

These verses teach that moral corruption will lead to death and millennial exclusion at the judgment seat of Christ:

1 Corinthians 16:22 If ANY MAN love not the Lord Jesus Christ, **let him be Anathema Maranatha.**

Christians who do not obey Christ's commandments do not manifest love toward Him (John 14:15). 1 Corinthians 16:22 reveals that they will be ***accursed*** or ***excommunicated*** when the ***Lord comes***. Certainly no one can argue that Christians always walk in love toward the Lord Jesus. Scripture elsewhere assures us that Christians are not loving God unless they love their brethren (1 John 4:20).

There are many other warnings scattered throughout 1 Corinthians (1 Corinthians 5:5; 6:8-10; 10:5-6; 11:32). All of these warnings reveal that **any promises of premillennial *glory* and *life*** [Page 259] **in 1 Corinthians 15:51-58 are conditioned upon <u>obedience</u> to the commands throughout the rest of the Epistle**.

Also, it is important to remember that the primary promise in 1 Corinthians 15 is a promise of being "changed" (1 Corinthians 15:51-52). Paul, and those who were ***suffering*** with him, would indeed possess a ***glorified*** body at Christ's appearing. **They would never experience death again**:

1 Corinthians 4:8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, **that we also might reign with you.**

9 For I think that God hath set forth **us the apostles** last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;

14 I write not these things to shame you, but as my beloved sons **I warn you.**

Paul is therefore confident of future ***glory*** at Christ's appearing.

On the other hand, Paul has already revealed in 1 Corinthians 15 that the resurrected and translated bodies that are "changed" will not all have the same degree of glory:

1 Corinthians 15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

Therefore, when some slothful Christians are "changed," they will have a ***limited*** glory. Others will have no glory at all since they did not suffer:

Romans 8:17 And if children, then heirs; heirs of God, and [but] joint-heirs with Christ; **IF so be that we suffer** with him, **that we may be also GLORIFIED together.**

Jesus taught that **glorification with Him [during the coming millennium] is conditioned upon suffering**:

John 12:24 Verily, verily, I say unto you, **Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.**

25 He that loveth his life shall lose it; and **he that hateth his life in this world shall keep it unto life eternal.**

26 If any man serve me, let him **follow me; and where I am, there shall also my servant be:** if any man serve me, him will my Father honour.

It appears that Paul is referring to this kind of "dying" in 1 Corinthians 15:

1 Corinthians 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, **I die daily.**

32 If after the manner of men I have fought with beasts at Ephesus, **what advantageth it me,** if the dead rise not? let us eat and drink; for to morrow we die.

35 But some man will say, How are the dead raised up? and **with what body do they come?**

36 Thou fool, **that which thou sowest is NOT quickened, EXCEPT IT DIE:**

Paul conditions millennial glorification on martyrdom and/or suffering for Christ. He states that we are daily ***sowing*** the degree of glory our future body will possess at the judgment seat. If there has not been adequate suffering against sin, there will be no ***quickening*** at all. These conditions are stated before the final promises of the chapter.

Notice that the whole chapter begins with a condition:

1 Corinthians 15:1 Moreover, **brethren,** I declare unto you **the gospel** which I preached unto you, which also ye have received, and wherein ye stand;

2 **By which also ye are saved, IF** ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which 1 also received, how that **Christ died for our sins** according to the scriptures;

As already noted, the "gospel" contains two sides. The Gospel is that "Christ died for our sins." He died for our sins in two ways. He died to forgive us of our sins so we may live in eternity. This is positional forgiveness. But Christ also died **to <u>save</u> us** from the power of our sins **that we might stand without shame before Him at His coming.** Christians that refuse to keep in memory the promises of the Gospel**(in relation to fighting sin and reigning in the millennium) will be unable to overcome in their battles**. They will not be "saved" (1 Corinthians 15:2) into the millennium at the judgment seat. Instead of standing before the Lord in glory, they will stand before Him in naked shame (1 John 2:28). **They will therefore have to wait until *after* the millennium to receive the glorious resurrection to immortality**.

Paul teaches that there are ***three*** times when glorified bodies (which will never die again) will be given:

1 Corinthians 15:23 But **every man in his own order:** Christ the firstfruits; **afterward they that are Christ's at his coming.**

24 **THEN** cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Christ was the first to resurrect in glory, never to die again (1 Corinthians 15:23; Colossians 1:18). Next, there will be a resurrection of faithful Christians [*i.e.*, overcomers] at His second coming. Yet, Paul, in 1 Corinthians 15:24 also reveals that there is ***one more*** time of resurrection [for disobedient and unworthy regenerate believers] to ***immortality***. This occurs at the "end" when the millennial kingdom has ended. Unfaithful Christians who miss being glorified before the kingdom (they will be raised to judgment,* but they will not be raised to immortality) will have to wait till the Great Mite Throne to receive their incorruptible body and get victory over death:

[* **NOTE**. '… they will be **<u>raised</u>** to judgment'! What is meant here by this statement? It surely cannot have any reference to ***Resurrection***, for all who are 'accounted worthy to attain to that ***age***' … 'cannot die any more', (Luke 20:35-36)! In other words those Christians - now in the underworld as disembodied ***souls*** (Matt. 16:18; Acts 2:34; Rev. 6:9) – will need to be 'raised' to inherit the promised Messianic Kingdom. Would it not be better to say: 'Unfaithful Christians who miss being glorified ***during*** the kingdom will ***not be raised*** to immortality?'

There are those Christians who refuse to believe in a ***selective*** resurrection of ***reward,*** (Phil. 3:11; Luke 14:14; Heb. 11:35)! Others, believe "***all***" Christians - from amongst the dead now in 'Hades' - ***must be resurrected to be judged***! They

ignore the text in Heb. 9:27, "… it is appointed unto men once to **die**, and ***after this*** (*i.e.*, the time of death) judgment"! No mention of being '***raised*** to judgment'!

Others interpret the word "all" (in 1 Cor. 15:**22**), to include ***all*** Christians irrespective of how they lived after conversion! They neglect the Divine order, found in the immediate context and the following verse: "But each in ***his own order*** …**THEN** they that are Christ's ***at His coming***."!

Some believe Abraham, and other O.T. saints worthy of an ***inheritance*** in the coming Messianic Kingdom, must be 'raised' in ***natural*** bodies of flesh, ***blood*** and bones (unlike our Saviour's resurrected body of "flesh and bones" (Luke 24:39)! This type natural body is (in their opinion), deemed necessary to ***enable*** them to rule with Christ "**ON**" earth in the "age" to come! All of this appears to me to go - (without any Scriptural proof) - ***beyond*** what the Scriptures teach: and it flies in the face of any possibility of ***dead*** saints being judged ***after*** their resurrection in order to determine if they will be "accounted worthy" to reign with Christ! Jesus says, those who will be resurrected will be "equal unto the angels." That is, able to ascend into the ***heavenly*** sphere of the Kingdom, or descent to its ***earthly*** sphere: and, notice our Lord's description of these resurrected saints, - "***neither can they die any more***" (Luke 20:36)! Therefore, all who "***attain*** unto ***the resurrection*** [out] ***from*** the dead (Phil. 3:11, R.V.), will rule with Messiah Jesus during His ***Millennial*** Kingdom, (Rev. 20:4).]

Revelation 20:15 And **whosoever was not found** written in the book of life was cast into the lake of fire.

Revelation 20:15 teaches that there ***will*** be people found in the "book of life" after the millennium.

It appears that those who use 1 Corinthians 15:51 to deny the full kingdom teaching are simply taking the promise out of context. Paul has already stated that this quickening is conditioned upon ***dying daily*** for Christ. And he has plainly revealed that there is an "order" to the resurrection. Some must wait till the "end" after the kingdom.

One last point should be noted in regard to verses such as 1 Corinthians 15:51 and 1 Thessalonians 4:17 (also see the "every man" in 1 Corinthians 4:5). If these few passages will be used to deny all the other clear warnings and conditions, then the door is opened for the Universalist heresy:

1 Corinthians 15:22 For as in Adam all die, even so in Christ shall **ALL be made alive**.

Unbelievers will never be raised to immortality. The "all" here is limited to believers. The following passages would also teach Universalism if taken at face value (Ephesians 1:10; Colossians 1:20; 3:11; Revelation 5:13; 1 Corinthians 7:7, 17, etc.). If these promises must be limited by context and the united testimony of Scripture to believers in general, then it is no wonder that some

promises addressed to believers must likewise be limited to only faithful believers. The Universalist is rightly reproved, for emotionally grasping at a few verses while ignoring scores of other warnings. Yet, many Christians are guilty of the same approach! The warnings concerning millennial exclusion greatly outnumber the two or three verses that appear to teach that "all" Christians will be glorified and reign in the millennial kingdom with Christ.

Is This Legalism?

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True Legalism is turning our eyes to works for justification in eternity. It has to do with working for initial salvation, which is given through faith alone. The [millennial] kingdom promises are not obtained through faith alone:

Hebrews 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:
12 That ye be not slothful, but followers of them who **through faith and patience inherit the promises**.

It might be proper to also use the word Legalism to refer to any teaching that places New Testament believers under commands that conflict with New Testament law. This is far from saying that believers are not commanded to obey the commands of the New Testament. The fact that Christians have commands to obey to obtain rewards and escape chastisement is not Legalism; if it is, then Jesus Christ and all the other apostles and New Testament writers were Legalists.

The warnings to believers in the Bible exist. They cannot be denied or ignored. Either they teach that true believers can lose eternal salvation, etc., or they teach that true believers can lose the millennial kingdom. Any other view except the latter has Christians striving to be [eternally] saved, stay saved, or prove that they are saved. Thus, the only view that is ***not*** Legalism is the view that applies the warnings to the millennial kingdom. The only other options are to ignore the warnings or water them down.

Doesn't the Old Testament Teach That the Kingdom is Endless?

Many point to Bible passages in the Book of Daniel and elsewhere in the Old Testament to attempt to prove an ***endless*** kingdom that begins when Christ returns (e.g. Isaiah 9:7; Daniel 2:44, [Page 264] etc.).

If the ***millennial*** kingdom does not come to an end, one might argue that the doctrine of eternal security is compromised by the doctrine of kingdom exclusion presented in this book.

First, such words as "everlasting" often contain relative meanings. It is possible that some passages that appear to teach an endless kingdom are simply revealing that nothing can or will overthrow it throughout its ordained duration.

Secondly, it is a common principle of prophetic interpretation that many Old Testament passages contain dual or stacked applications. There are many Scriptures that speak of Christ's first and second comings at the same time. Therefore, it is possible that many passages that appear to be describing an eternal kingdom are in actuality, revealing the final and endless age ***on top of*** the millennial age. They read as one event (i.e. one kingdom), as if there is no division between the two different ages (see the same type of thing in Isaiah 61:1-3 and Luke 4:17-20).

It is also true that God has always been and always will be King. Wherever He rules there is some type of His kingdom present. This does not mean that the phrases "kingdom of God" and "kingdom of Heaven" as used throughout the New Testament refer to this endless Sovereignty of the Father. They refer to a ***special*** glory of Jesus Christ (given to Him by the Father) during the millennium:

Luke 9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, **when he shall come in his OWN glory, and in his Father's**, and of the holy angels.

Jesus will indeed also appear in His Father's glory when He reigns in the millennium. This glory and dominion will never end. Nevertheless, the special, ***millennial*** glory of Christ (with its throne and kingdom) does come to an end:

1 Corinthians 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 **Then cometh the end, when he shall have delivered up the kingdom to God, even the Father;** when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

28 And when all things shall be subdued unto him, **then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.**

Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; **and they lived and reigned with Christ a thousand years.**

5 But the rest of the dead lived not again **until the thousand years were finished.** This is the first resurrection.

The reign of Christ and His faithful servants in "His own glory" will only last ***one thousand years***. This kingdom will indeed end. Nevertheless, the reign of Christ ***in the glory of the Father*** will be an absolute, endless dominion. The majority of "kingdom" passages in the New Testament refer to ***millennial*** glory **since they are in the context of prizes and warnings**.

There are many Bible passages that reveal that unfaithful Christians will be released at the end of their punishment (Matthew 18:34; 1 Corinthians 3:15; Revelation 20:13-15, etc.). Therefore, they do not lose the absolute, eternal kingdom for disobedience. The kingdom ***warnings*** are "millennial."

(For more details see ***Everlasting Kingdom*** in the Glossary.)

Do the Warnings Apply Solely to Jews or Tribulation Saints?

When Christians are confronted with Biblical accountability truth they often reply, "These warnings are in the Gospels. They [Page 266] do not apply to us." When they are then given the warnings from Hebrews, they reply, "These warnings in Hebrews, like those in the Gospels, are Jewish, and they do not apply to us." When they are then given the warnings in the Book of Revelation (written long after Paul's revelations) addressed to the ***churches***, they then reply, "These warnings are in the Book of Revelation, not Paul's Gentile epistles." When they are then given warnings in Paul's Gentile epistles they reply, "You are reading into them. These warnings to the saints do not teach punishment at the judgment seat and banishment during the millennium." The reader is therefore encouraged to open the Bible and read plainly the following warnings that are found in Paul's Gentile epistles. They

are not contrary to the warnings to believers in any other book of the Bible (Romans 8:13, 17; 11:20, 21; 14:12; 1 Corinthians 3:15-17; 6:7-10; 9:24-27; 10:1-12, 22; 11:29-32; 16:22; 2 Corinthians 5:9-11; Galatians 5:19-22; 6:7, 8; Ephesians 5:4-7; 6:9; Philippians 3:10, 11; Colossians 1:22, 23; 3:25; 1 Thessalonians 4:6; 1 Timothy 2:15, 16; 5:6, 12; 6:8, 9; 2 Timothy 2:12, 13, etc.).

Ethelbert William Bullinger (1837-1913) was the founder of hyper-dispensationalism. He was an Anglican and a high-ranking Mason. He taught that the soul sleeps before the resurrection. Many of his followers became annihilationists. Bullinger's brand of dispensationalism led to his denial of water baptism and the Lord's Supper as ordinances for this age. He taught that the Gospels (including the Great Commission!) apply only to Jews under the Law and in the future tribulation period. It is not hard to see how this view would become the lawless side of dispensationalism, radically opposed to the dispensational-accountability teachings of Govett, Pember, etc. G.H. Pember, in a letter to a friend, wrote of Bullinger's opposition to his teachings:

"One of his heterodoxies is ... his idea that the whole of the New Testament, save the Epistles of Paul alone, were written for the Jews, or for Jewish Churches, and not for the Churches of this Dispensation."

This is certainly a serious matter. Ironside writes:

"...ultra-dispensationalists who, under the guise of setting forth 'high truth,' are deliberately attempting to rob Christians of the greater part of their Bible."*

* H.A. Ironside, *Wrongly Dividing the Word of Truth* (Oakland: Western Book & Tract Co.), Foreword.

Popular Bible scholars presented and defended millennial exclusion at a prophecy conference in 1909. Bullinger participated in this conference. In his objection to these truths at the conference, he reveals that his hyper-dispensationalism certainly leads to an unbiblical antinomianism:

"Had the Papers referred to the Pentecostal Dispensation, their quotations would be in place. But to bring them into the present Dispensation of the grace of God, is to place us more or less 'under the law,' and to destroy the foundation of God's grace in Christ. ... **We have been wrongly warned that we may lose our crown, and taught that our position 'in Christ' may be affected by our conduct.** There were four references to

this present dispensation, but not one contained an allusion to the 'Kingdom' …"*

* "The Entrance Into the Kingdom of God," Papers Read Before the Prophecy Investigation Society (1909).

It appears that Bullinger denied any negative consequences for improper conduct! One can only imagine the rotten fruit that would grow out of robbing Christians of so many commands and warnings. H.A. Ironside writes:

"Having had most intimate acquaintance with Bullingerism as taught by many for the last forty years, I have no hesitation in saying that its fruits are evil. It has produced a tremendous crop of heresies throughout the length and breadth of this and other lands; it has divided Christians ... it has lifted up its votaries [Page 268] in intellectual and spiritual pride to an appalling extent... I have no hesitancy in saying it is an absolutely Satanic perversion of the truth."*

* "The Entrance Into the Kingdom of God," Papers Read Before the Prophecy Investigation Society (1909).

It is no wonder that, according to Ironside's own experience, hyper-dispensationalists often resent being called "hyper-dispensationalists" or "Bullingerites!"

On the other hand, it is not surprising that the God-fearing, accountability views that Bullinger attempted to refute brought forth so much fruit! This fruit is documented in the last few chapters of this book.

In 1 Timothy 6, Paul warns against hyper-dispensationalism:

1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, **even the words of our Lord Jesus Christ,** and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

In regard to this passage, Ironside writes:

"One would almost think that this was a direct command to Timothy to beware of Bullingerism! Notice, Timothy is to withdraw himself from, that is, to have no fellowship with, those who refuse the present authority of the words of our Lord Jesus Christ. Where do we get those actual words? Certainly in the four Gospels ... If a man refuses these words, whether on a plea that they do not apply to our dispensation, or for any other reason, the Spirit of God declares it is an evidence of intellectual or spiritual pride. Such men ordinarily think they know much more than

others, and they look down from their fancied heights of superior Scriptural understanding with a certain contempt, often not untinged with scornful amusement, upon godly men and women who are simply seeking to take the words of the Lord Jesus as the guide for [Page 269] their lives. But here we are told that such 'know nothing,'... The dotard is generally characterized by frequent repetition of similar expressions…"*

* H.A. Ironside, *Wrongly Dividing the Word of Truth*, 18-19.

One of the wildest of Bullinger's hyper-dispensational ideas is that the message to the Seven Churches in the Book of Revelation does not apply to Christians in this age! He taught that these promises and warnings to these seven churches apply to Jews in the tribulation period, centuries later. He admitted that no other Christian had ever taught this view. Bullinger writes:

"But all this [i.e. the rapture of the church], we submit, takes place before the Apocalypse opens ... we are to consider the interpretation of Rev. 2. and 3. as future, and belonging to the 'hereafter.' ... these 'churches' are future assemblies of Jewish believers on earth..."*

* E.W. Bullinger, *Commentary On Revelation* (reprint, Grand Rapids: Kregel, 1984), 8, 69, 71.

Bullinger admitted that John wrote the Revelation long after Paul wrote Ephesians. But this was not enough to turn him aside from his destructive theory. Bullinger started with the idea that positional "grace" and "standing" are absolutely incompatible with warnings and responsibility. Therefore, he gave all the warnings (in nearly every book of the New Testament) to the Jews.

All Christian teachers do not take the extreme route that Bullinger takes to remove himself from the warnings in chapters 2 and 3 of the Book of Revelation. But there is a general tendency to find some method to escape them. In a prophecy conference in 1912, D.M. Panton reproved some of his brethren for this stubbornness:

"My beloved brethren who differ with me have got an awkward dilemma before them. The majority of them acknowledge that these Epistles are for the Churches of Christ all through the ages, but the moment we come to apply the passages we are told that one half of those passages do not apply. That is an [Page 270] awkward dilemma. ... To me there is no awkwardness about it; I accept the whole thing as applicable all through the ages. My position is clear and tenable. ... I am standing on the position of the Apostolic and sub-Apostolic Church. ... I, too, shrink much from many things that are here. But believe me it is absolute loyalty to the whole Word of God, and not to any section of it, that compels me to the position I take up."*

* "The Letters to the Seven Churches," *Papers Read Before the Prophecy Investigation Society* (1912).

Bullinger begins his argument by denying that the "Lord's day" in Revelation 1:10 means the first day of the week. Yet, in the previous verse, John gives his geographical location and the reason for his banishment. Why would he not also give the very day he is writing? Bullinger writes:

"What John saw, by the Spirit's power and agency, was 'the Day of the Lord,' and the whole course of future events connected with that Day ... John saw the events as they will take place in 'the Day of the Lord.' Our lot is cast in 'man's day'... But, thank God, 'man's day' will not go on forever. Another day is coming ..."*

* E.W. Bullinger, *Commentary On Revelation, xvi-xvii, xxii.*

However, in an attempt to refute a secondary, prophetic interpretation of the Seven Churches (relating to the seven stages of history), Bullinger writes:

"When God says a 'day' He means a day ... it is clear that 'days' mean days..."*

* E.W. Bullinger, *Commentary On Revelation*, 74.

If Bullinger holds that the "Lord's day" means a literal day when Christ judges the earth, then how does it follow that John also sees the whole tribulation period? If Bullinger holds the "Lord's day" to refer to many years, he has contradicted himself.

Another reason Bullinger holds that the messages to the Seven Churches do not apply to Christians in all ages is that the Book of Revelation does not call Christians "sons." He notes that it calls God "the Father" instead of "our Father." However, the Epistle to Titus never refers to Christians as "sons" or "children of God," nor does it refer to God as "our Father." It reads "the Father" (Titus 1:4). The same can be said for Paul's second Epistle to Timothy. Yet, the Epistle to the Hebrews (supposedly only doctrinally applicable to Jewish Christians) refers to saints as "sons" of God (Hebrews 2:10; 12:7)!

It is contrary to the principles of literal interpretation to state that warnings are not applied doctrinally to the people to whom they are addressed! The warnings to the Seven Churches in the Book of Revelation are not historically addressed to future Israel or future Gentiles in the tribulation period; they are addressed to first century Christians:

Revelation 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the **seven churches** which **ARE** in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

This message is sent to seven literal churches. The Lord did not say "which **WILL BE**." The Bible teaches that the words of the Holy Spirit may certainly be applied to future saints. Yet, the application to future saints must never replace or uproot the application to early saints to whom the words are originally addressed. **If we say that the message to these Seven Churches did not apply to seven literal churches in the first century (and therefore to all churches in all ages before the tribulation period), we have laid the interpretive foundation for a-millennialism**. What then becomes of the Old Testament promises and warnings to Israel? Many maintain that ***Israel*** really means the ***church*** in this age. If a message to churches in the first century is really a message [Page 272] to churches 2000 years or so later in a different age, then why not teach that the Old Testament promises to Israel apply directly to all Christians in this age and deny any application to literal Israel?

The text itself plainly teaches us how we are to divide the Book of Revelation:

Revelation 1:19 Write the things which thou hast seen, and the things **WHICH ARE**, and the things which shall be hereafter;

The messages to the Seven Churches are the "things which are." It is not a future message to people in the tribulation period (though they can still draw comfort from the words).

The exhortations, promises and warnings to the Seven Churches reveal that the message is addressed to Christians before the tribulation period:

Revelation 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are **APOSTLES**, and are not, and hast found them liars:

We do not have apostles today.

Revelation 2:13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein **ANTIPAS** was my faithful martyr, who was slain among you, where Satan dwelleth.

Antipas refers to a literal person in the first century. If these are tribulation epistles, then who is Antipas?

Revelation 3:10 Because thou hast kept the word of my patience, **I also will keep thee from the hour of temptation,** which shall come upon all the world, to try them that dwell upon the earth.

It would appear strange to promise to keep people from an hour that they are supposedly already living in!

It is therefore erroneous to claim that the warnings and promises to the Seven Churches (as well as the warnings in the Epistle to the Hebrews, etc.) do not apply doctrinally to the people in the first century to whom they are addressed. Secondary or prophetic applications of Scripture (when they can be proven to exist) must never uproot the primary application to the original Christians to whom such Scripture is addressed.

What About the Intermediate State?

Many wonder where departed Christians will go ***before*** the resurrection and the judgment seat of Christ.* It is clear from Scripture that the doctrine of soul sleep is in error. Luke 16 alone reveals that people are conscious between death and the resurrection.

[* Here again it is implied that 'the judgment seat of Christ' takes place ***after resurrection*** instead of ***after death*** (Heb. 9:27)!]

Often this question is in the form of an objection to millennial exclusion. The reasoning is, that it would appear strange to have some believers enjoying bliss in Heaven for centuries (in spirit and soul), only to depart to the underworld at the time of the resurrection.

On the other hand, many unfaithful believers are already allowed to enjoy gracious blessings from God ***in this life***. Yet, they will surely be excluded at the judgment seat!

Scripture largely ignores the intermediate state. The millennium, eternity and the resurrection of the body are the main subjects placed before the believer. There are certainly some passages of Scripture that teach that Christians (or at least some Christians) will go into the presence of the Lord in Heaven directly after death (Philippians 1:23; 2 Corinthians 5:6-8, Revelation 5:8-10). Nevertheless, it is equally true that all Christians will be resurrected to appear before the judgment seat to ***receive*** the things done ***in the body*** at Christ's appearing (2 Corinthians 5:10). *

[* If this is true, then where do these resurrected saints go afterwards? Do they "all" remain on earth, ascend into the presence of God in heaven, or some return again into 'Hades' - the place of the dead?]

It should also be pointed out that one of the main proofs for believing that ***all*** [deceased] Christians go to be with the Lord in the intermediate state is a statement made by the apostle Paul late in his life when he was discussing his ***martyrdom*** (Philippians 1:23). Yet, Paul also had confidence that he would be crowned at this point in his life (2 Timothy 4:6-8). All believers do not receive crowns. Since Paul had lived for Christ, he could have confidence and boldness concerning the judgment seat. Also, he taught that martyrdom (for right motives) was a sure path to reigning with Christ (2 Timothy 2:12). When looking back at a long life of suffering for Christ and realizing that he was soon to be beheaded, Paul expressed his great hope and expectation of soon departing to be with Christ and later coming back to reign with Him in the millennium. Surely then, since all believers do not receive ***crowns*** (yet Paul expressed confidence of receiving one), Philippians 1:23 is a shaky foundation for making the intermediate state an ***automatic*** privilege of grace.

The martyr Stephen actually ***asked*** the Lord to receive his spirit in the intermediate state:*

[* NOTE. Surely this has reference to the ***animating*** spirit, common to ***all*** who are presently ***alive***. , "…if he [God] gather unto himself his ***spirit*** and his breath; **all flesh shall perish together**, and man shall turn again unto dust" (Job. 34:14, 15, R.V.). "… knowing that she was ***dead*** … her ***spirit*** returned, and **she rose up immediately**", (Luke 8:55, R.V.) See also Jas. 2:26: "…as the body **without the spirit is dead**…"]

Acts 7:59 And they stoned Stephen, **calling upon God**, and saying, Lord Jesus, receive my spirit.

Does not this suggest that the intermediate state is conditional and included as part of the prize of future millennial glory? Notice Paul's statement in 2 Corinthians 5:

2 Corinthians 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we way be accepted of him.

It could be argued that this passage implies conditions (i.e. labouring to be "accepted") as easily as it could be used to support the doctrine that all Christians (regardless of conduct) go to be with the Lord [in heaven] directly after death.

The account of the Rich Man and Lazarus is one of the only in-depth teachings on the intermediate state in the Bible (Luke 16:19). There is nothing in the account about the Gospel. The issue appears to be that the Rich Man did not love his neighbour. This account in Luke 16 and other warnings surely cause one to fear that comforts in the intermediate state might be administered on the same principle as blessings in the millennium. This would leave only eternity to be an ***absolute*** privilege of grace through faith alone. Some Christian leaders in the past have embraced this idea (Tertullian, Burgh, Craig, etc.)

This would of course bring up the question of God's justice. This would leave some unfaithful Christians, which died in the first century, to be in the underworld much longer than carnal Christians which will die directly before the coming of Christ. Yet, the suffering in the underworld involves more than simply ***duration***. There is also *intensity* of suffering. Therefore, the Lord is certainly able to give to every man what he deserves. But why hasn't this objection been raised in regard to the lost? The same question applies to them. Many unbelievers have died in the first century. And many unbelievers will die directly before the coming of Christ. They will all perish throughout eternity. Yet, those which died in the days of Christ will receive eternity plus 2000 or so years of suffering.

Is it proper to punish a person before he has stood trial? There is a preliminary judgment that God must make in regard to all men when they die. God must judge whether or not a person is saved or lost. Certainly then, it is no great thing for Him to judge [Page 276] between unfaithful saints and faithful saints **before they appear in body** at the judgment seat.

In our own legal system, authorities often hold a man in jail until his court date. The Bible reveals that God does the same for some wicked angels:

2 Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

Jude verse 6 And the angels which kept not their first estate, but left their own habitation, **he hath reserved** in everlasting chains under darkness **unto the judgment of the great day**.

It is therefore possible that God does the same for all men according to their works, whether they are saved or lost. At the very least, the mysteries of the intermediate state provide no valid objection to the clear teaching of millennial exclusion. God knows how to keep Christians until the day of the judgment seat of Christ:

2 Peter 2:9 The Lord knoweth how to deliver the godly out of temptations, and to **reserve the unjust unto the day of judgment** to be punished:

What About the Popular Christians That Never Believed This Doctrine?

Many that wish to object to kingdom-accountability truth will point out the numerous men and women that were used by God which never believed such a doctrine. The following chapters will reveal that more Christians believed this truth than many realize! Nevertheless, it is true that many well-known, fruitful Christians did not believe it. Is this therefore a good justification for rejecting it?

Many of the founding fathers of America were Deists. Yet many crusaded valiantly for justice, liberty and general morality. If ***lost*** men can bring about so great a change in civilization, certainly it is no great wonder that many ***Christian*** men and women wrought great changes in the world with only a limited knowledge of prophetic subjects. However, it should be remembered that in previous centuries almost all notable leaders (lost and saved) stressed the ***fear of God*** as a motive for moral living! Daniel Webster (a great American statesman) largely summed up the religious thoughts of the majority of great men in earlier ages when he stated, "The greatest thought that has ever entered my mind is that one day I will have to stand before a holy God and give an account of my life."

Many great Christians did not believe in millennial exclusion simply because they were never taught it. They will be judged for the light and opportunities they were given (Luke 12:47-48).

Some wonder how the doctrine of millennial exclusion could be true since God used many fiery fundamentalists, missionaries and revivalists who never understood it. But did not God also use such men as Charles Finney and Jonathan Edwards? Yet, Finney and Edwards not only did not understand millennial exclusion, they

totally rejected pre-millennialism altogether! They were post-millennial. Paul taught that post-millennialism would overthrow the faith of some (2 Timothy 2:18). But sometimes these doctrines take a few generations to eat away (as a canker) at the foundation of faith and manifest their rotten fruits (2 Timothy 2:17).

And what about the great number of preachers that God used that denied eternal security? Many of these old preachers would not hesitate to view most modem Christians as damned for absolute eternity if they were alive today! Some of these Arminian preachers often made confusing statements, as if they were [Page 278] catching a glimpse of the doctrine of millennial exclusion (John Fletcher, etc.). For example, Peter Cartwright ends his autobiography with the following words:

"And now, I ask of all who may read this imperfect sketch of my eventful life, while I linger on these mortal shores, to pray for me ... **that I may be counted worthy to obtain a part in the first resurrection,** and may, 0 may I meet you all in heaven! Farewell, till we meet at the judgment."*

* Peter Cartwright, *Autobiography o fPeter Cartwright* (New York: Nelson & Phillips, 1856), 525,

- Peter Cartwright (1785-1872)

Yet, it is probable that these men made no distinction between millennial exclusion and eternal damnation. Or, perhaps some held to both doctrines, based on the degree of failure.

The fact that God has used people with great doctrinal errors is nothing new. One only has to think upon such Bible characters as Samson, Cyrus, Balaam, etc., to see that God often accomplishes much through those inclined to human error. Notice the great work wrought by Saul:

1 Samuel 28:3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And **Saul had put away those that had familiar spirits, and the wizards, out of the land.**

1 Samuel 10:11 And it came to pass, when all that knew him beforetime saw that, behold, **he prophesied among the prophets,** then the people said one to another, What is this that is come unto the son of Kish? **Is Saul also among the prophets?**

Nevertheless, Saul had great sins. It is therefore no wonder that God has used many people who never understood the great truths of the millennial kingdom as a reward.

Some fundamental Christians in the twentieth century appeared to have accomplished much while only fearing the loss of jewels [Page 279]

on a crown. What could these Christians have accomplished had they understood the full accountability truth in regard to the millennium? Certainly, their converts would have been more grounded. If these preachers ran fast and hard with whatever motivations they had, they could have done even more with the truth of kingdom exclusion.

Many are gifted to be great workers. They are not slothful. Perhaps these can appear to stay busy without the kingdom truth. Nevertheless, a large part **of our Christian stewardship** is **preaching the truths of the kingdom of God *to others*. For whatever reason, many [Spirit-informed] Christians failed in this regard**. But what about those around them which were not as gifted? What about those who might have run with more diligence had they heard the great kingdom hopes and warnings? What about those who spent their lives troubled about their own [eternal] salvation **because many of their teachers did not understand the warning passages**?

The Lord will bring everything to light on the day of the judgment seat of Christ (1 Corinthians 4:2-5). Until then, it would not be wise to reject any truth simply because some other Christians appeared to thrive without it. Often the rotten fruit of weak or heretical doctrine is only fully manifested in the next few generations.

Doesn't the Bible Teach That Our "Works" (and Not Our "Sins") Will Be Judged?

S.S. Craig (1855-1936) answers this objection:

"On this passage [2 Cor. 5:10] Dr. Scofield comments as follows: 'The judgment of the believer's works, not sins, is in question here ... Matt. 10:12; Rom. 14:10; Gal. 6:7; Eph. 6:8; Col. 3:24, 25…' … Matt. 10:12 has no bearing on the subject whatever. Eph. 6:8 has reference to the Christian's good deeds, but says nothing of the evil; and the other three passages affirm the very opposite of the Doctor's contention. How very emphatic is Col. 3:25: 'But He that [Page 280] doeth wrong (assuming that he has not made it right) shall receive for the wrong which he hath done, and there is no respect of persons.' Surely that is plain enough. Those who hold the theory in question say it is the believer's works and not his person that is to be judged. Is it conceivable that an evil work, apart from the person who does it, can be judged, the sentence executed and justice satisfied thereby? How would the theory work in civil jurisprudence?

Suppose society should say, 'We will let the murderer go free, but we will judge and punish the deed.' ... Christ bore the believer's sin and sins on the cross judicially. But this will not save the believer from sinning; nor from reaping as he SOWS."*

* Stephen S. Craig, *The Dualism of Eternal Life* (Rochester: 1916), 75-76.

The Bible reveals that Christians can be judged for "sins" (1 John 5:16-17; James 1:15, 19; Hebrews 10:26; Romans 6:16; 1 Timothy 5:24). There must be a distinction made between position and practice (i.e. walk). No believer will be punished judicially for sins after salvation in a positional, eternal sense. However, there are temporal judgments (**in this life and during the millennium**) for sin in believers. The semantic distinction that is often made between ***bad works*** and ***sins*** is erroneous. ***Evil works are sins***.

Doesn't the Bible Teach That Every Man Shall Have Praise of God?

1 Corinthians 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and **then shall every man have praise of God.**

This verse is easily answered in the same manner as 1 Thessalonians 4:17 and 1 Corinthians 15:51. The "every man" is not absolute. The previous chapter makes this clear (1 Corinthians 3:15). Those that maintain that "every" must always mean "absolutely every" when referring to Christians should spend some time debating Universalists!

If Christian leaders would search the Scriptures for proof of punishment at the judgment seat with the same intensity that they search them for any jot or tittle that can be used to deny it, this present book would be largely unnecessary. H.A. Ironside (1876-1951), has answered the above objection sufficiently:

"The context, however, seems to show that it is a question of the source from which the praise comes, rather than an affirmation that all will have praise. The apostle tells the Corinthians that it is a very small thing with him to be judged of them or of man's day, in contrast to the ***Lord's*** day when praise will come from none other source, but from ***God***."*

* H.A. Ironside, *Sailing With Paul* (New York: Loizeaux Brothers, 1955), 77.

If Paul Was Not Sure of Millennial Entrance, How Can Anyone Be Sure?

This same question could be asked in regard to any view of the judgment seat of Christ. How can anyone be sure of crowns? How can anyone be sure that they will not stand in shame before Jesus (1 John 2:28)? Whatever standard of holiness is required to win a crown and escape shame is the same standard required to escape millennial exclusion.

A Christian writer once objected to the truths of millennial exclusion by comparing this doctrine with the uncertainty of Arminianism. However, millennial exclusion actually reinforces the certainty of eternal salvation! It gives the warnings addressed to the saints their proper place and thereby insures that they will not be misapplied. When these warning passages are wrongly applied to eternity, humble believers are robbed of their assurance.

The Bible teaches that some Christians do enter the millennial kingdom and reign with Christ. Therefore, God's standard is not ***impossible*** to meet. **He provides the daily strength to overcome**. **He does not require absolute perfection**. **He requires that we fear** [Page 282] **His warnings and seek His mercy in repentance before we die or arrive at the judgment seat**.

What About James Chapter 2?

Many attempt to mix saving faith with works on the basis of James 2. They then argue that all the warnings apply to professors, and that the Christian must continue to bring forth fruit to prove that he is truly [eternally] saved. Yet, James 2 is addressed to people that are already [eternally] saved:

James 2:1 My brethren, have not the faith of **our Lord** Jesus Christ, the Lord of glory, with respect of persons.

These Jewish believers are admonished in regard to their Christian ***walk***. Therefore, the judgment seat of Christ is the context of this chapter, not eternity. To be ***saved*** at the judgment seat (i.e. escape chastisement), **the Christian must add [good] works to his faith**. Faith alone saves us in eternity. Faith ***and works*** saves us at the judgment seat (Hebrews 6: 12). The word "saved" is sometimes used in the Bible for escaping physical death in this ***life*** (Acts 27:31). Certainly, then, it can also be used for escaping death at the judgment seat and during the millennial kingdom! James refers to Abraham's faith ***and works*** in Genesis 22. This was years after his faith ***alone*** in Genesis 15 (which Paul uses as an example of

eternal salvation in Romans 4). Therefore, James 2 reveals how ***a Christian*** maybe justified before God and show forth his works before man in this ***life***. Christians that please God in this life will be rewarded at the judgment seat with millennial reign.
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How Can Christ's Body Be Punished at the Judgment Seat and During the Millennium?

Many argue that since they are part of Christ's body they are therefore immune from punishment at the judgment seat and during the millennium. Yet, why then aren't Christians immune from scourging in this ***life*** (Hebrews 12:6)? Some of the saints in Corinth were made sick and some were actually slain (1 Corinthians 11:30). If this is possible in this life, it will certainly be possible in the day of recompense!

How Can the Holy Spirit That Indwells Believers Be Present in Hell During the Millennium?

The Holy Spirit is Omnipresent:

Psalms 139:7 Whither shall I go from **thy spirit?** or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: **if I make my bed in hell [Sheol], behold, thou art there.**

Job 26:6 Hell is naked before him, and destruction hath no covering.

Proverbs 15:11 Hell and destruction are before the LORD: how much more then the hearts of the children of men?

Christians have suffered chastisement and persecution for centuries. They have been burned at the stake with the indwelling Spirit. God is not bound by His creation. God is not inside the universe. The universe is inside of God (Acts 17:28; Hebrews 1:3)!

Did Not Jesus Pay for Our Sins at Calvary?

Jesus paid for all our sins, past, present and future, as far as eternal salvation is concerned. No sin can ever rob a believer of [Page 284] eternal life on the Last Day (after the millennium). Yet, there are sins that Christians commit as ***children*** of God. And God's children are held accountable for their faults (if they do not confess their transgressions and seek mercy in fear). Almost all modern

Christians allow Jesus the right to reward good works. Shall He not also reward the bad deeds? If Jesus is not free to judge unfaithfulness at the judgment seat, He is not free to judge it in this present life. Yet, almost all commentators admit that the Lord judges His saints in this life (1 Corinthians 11; Hebrews 12). The distinction in Scripture is therefore between ***temporary*** and ***eternal*** judgment. Christians can never be judged eternally for their sins since Jesus has paid the full price for them on the Cross. Yet, the sins of [regenerate] ***believers*** can bring temporal judgments, **and the millennium is temporal.** The forgiveness of sins in regard to believers is not automatic, and it must be maintained (Matthew 6:15; 18:35; 1 John 1:9). The God who measured the earth and waters in exact proportion (Isaiah 40:12) has also ordained the exact measure of chastisement for unfaithful saints. Yet, many claim that Jesus may chastise saints (and even kill them, as in 1 Corinthians 11) as long as He remains **INVISIBLE** to our physical eyes. However, if He **APPEARS** as **JUDGE**, they claim He is no longer allowed to cause harm or affliction. This idea is preposterous (Luke 12:46)!

How Can a Person with a New Nature Be Punished at the Judgment Seat?

A person with a ***new nature*** can be punished at the judgment seat the same way that he can be punished in this life! Who is it that can lose crowns at the judgment seat according to the common view? Who is it that can appear in shame? It is***the Christian***. Therefore, the ***Christian*** can also be punished at the judgment seat and banished to the underworld. Horatius Bonar (1808-1880) writes:

"This mysticism or confusion is a serious thing ... it only needs a slight analysis, a little taking to pieces, to shew that its effect, if carried out, would be to destroy the feeling of responsibility, to weaken the sense of sin ... Shall we stifle conscience by calling that no sin which is sin? Shall we extenuate trespass because found in a saint? Shall we sit easy under evil, because done by the old man, not the new; by the flesh, and not the spirit?"*

* Horatius Bonar, *God's Way of Holiness* (Chicago: Moody Press), 85-87.

How Do We Know If We Have Confessed Our Sins Enough?

Sometimes, sincere Christians who fear God's warnings, wonder if they have neglected to repent of certain sins, or if they have repented enough to escape millennial exclusion. Sometimes these questions are raised as objections to the teaching; however, if the truths of millennial exclusion are not true, then the warnings to the saints must be applied to eternity. Yet, the questions concerning repentance would still remain. Only, the consequences of not repenting properly or enough would be eternal, not millennial and temporary!

Furthermore, these questions concerning repentance would also still apply to any view of the judgment seat. The common, modern view sees only shame at the judgment seat. How much repentance is required in the Christian life to escape this shame?

We can arrive at confidence concerning the judgment seat of Christ; yet, we should never have certainty in this life (1 Corinthian 10:12). The Bible teaches us to ***hope*** in the Lord's mercy (Psalms 33:18). Yet, we should never gamble. **We should confess and forsake all known sin and pray for the Lord to reveal more to us. We must be careful of provoking God by accusing Him of being impossible to please (Hebrews 3:15-19). He is merciful and longsuffering. Every Christian that fears His warnings, walks in obedience, and quickly, sincerely repents when he or she falls, can have confidence of victory at last**:

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Hebrews 3:6 But Christ as a son over his own house; whose house are we, **if we hold fast the confidence and the rejoicing of the hope firm unto the end.**

Many of the Warnings Cited Do Not Directly Mention the Judgment Seat of Christ.

How many warnings to lost people directly mention the ***Great White Throne***?Unless we will neutralize all warnings to lost people that do not mention the Great White Throne, we should not neutralize the warnings to saints that do not directly mention the judgment scat of Christ.

Is This a Jehovah's Witness or Seventh Day Adventist Teaching?

Some have noticed that accountability teacher D.M. Panton edited ***The Dawn Magazine*** and they have confused this with J.W. terminology. There is no connection. Panton stated that he intentionally wanted to seize back a good word, and that he refused to let the word remain a monopoly of a false sect (i.e. ***The Dawn***, Vol. II, No.3, 1925). The accountability truth of this book is so greatly removed from J.W. and Seventh Day Adventist (i.e. annihilationist) teaching that it not only maintains that God burns ***the lost*** for all eternity in torment, it maintains that ***true Christians*** are in danger of literal, temporary punishment when Christ returns. Judgment begins at the House of God (1 Peter 4:17)!

Are Not the Warning Passages in the Gospels Tribulation, Second Coming Passages?

Jesus commands His disciples to ***teach His words*** to Gentiles until He returns (Matthew 28:20). The warnings apply to His people in whatever stage of His second coming. Is John 14:1-3 after the judgment seat? Most apply it to saints in this age. The same [Page 287] people are addressed in John 14 as in Matthew 25:19. Does not Paul warn us about those who would ignore the Lord's words?:

1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, even the **WORDS OF OUR LORD JESUS CHRIST,** and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

If Scripture later changes a command in the Gospels, we are free to disregard it as a direct, doctrinal command for our lives. However, the warnings of Jesus to His disciples are never changed. The remainder of the New Testament confirms them!

Furthermore, most apply the positive promises in the Gospels without saying they are misappropriated. It is also a fact that the earliest church fathers (for 300 years) applied the Gospels to saints. They were premillennial.

Shouldn't We Follow the Majority?

Christians must follow the Word of God, not the popular, religious majority. In fact, **it has been proven over and over**

again that the majority (especially in an age of religious corruption) is usually wrong. The Bible speaks about the religious majority in the last days, and it is not a pretty sight:

2 Timothy 4:1 Icharge thee therefore before God, and the Lord Jesus Christ, **who shall judge the quick and the dead at his appearing and his kingdom;**

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 **For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;**

4 And **they shall turn away their ears from the truth, and shall be turned unto fables.**

There are many "fables" that Christians have embraced in this day and age. One fable that tickles and soothes the "itching" ears of carnal Christians is **the doctrine that *Christians* are never in danger of being punished at the future judgment seat <u>after death</u>. It is wise to boldly receive the light of Scripture and refuse to be intimidated by the modern majority.** A.T. Pierson (1837-1911) once stated:

"Brethren, we have a saying, Great is the truth and will prevail: but this is never so in this age; in this age truth is always with the minority; and so convinced am I of this, that if I find myself agreeing with the majority I make haste and get over to the other side, for I know 1 am wrong."*

* G.H. Lang, *The Rights Of The Holy Spirit In The House Of God* (1938), 4.

Many [with a false sense of security] will follow the comfortable tradition of the majority regardless of how corrupt it becomes. **They are afraid to stand for truth. Even if they see it, they choose rather to corrupt the doctrine of the Bible**:

Matthew 15:3 But he answered and said unto them, **Why do ye also transgress the commandment of God by your tradition?**

9 But in vain they do worship me, **teaching for doctrines the commandments of men.***

[*NOTE. This "teaching for doctrines the commandments of men," applies to a host of Scriptural teachings: - believer's baptism, justification by works, the salvation of the soul, on-going judgment of believers, and the intermediate place and state of the dead before the time of resurrection, etc.]

On the other hand, God has many that have not bowed the knee to erroneous, cowardly tradition. Many have taught that a believer is saved by grace through faith alone and can never lose [eternal] salvation; yet they also boldly preached the fact that disobedient

believers can be punished at the judgment seat and be excluded from the millennial kingdom. Even so, no Christian can rest upon the merits of others. **Each individual Christian is called to study, believe and practice the truths that God has revealed in His Word**:

Romans 14:12 So then **every one of us shall give account** of himself to God.

* * *

[Photograph above: **Garden of Gethsemane** – 'where Jesus went with His disciples to agonize in prayer, and where His midnight arrest took place,' (Matt. 26:36-56; Mark 14:32-52; Luke 22:39-53; John 18:1-14) - supplied by **Mr& Mrs McCormick**, Coleraine, N. Ireland. The photograph, a modern image of Gethsemane, is chosen to introduce a very important part of **J. D. Faust's** book: "***The Rod Will God Spare it***?" (pp. 289-387).]

"Christians must follow the Word of God, not the popular, religious majority. In fact, it has been proven over and over again that the majority (especially in the age of religious corruption) is usually wrong. The Bible speaks about the ***religious majority*** in the last days, and it is not a pretty sight." 1 Tim. 4:1-4.

Chapter 26 Accountability Truth in History (Part 1).

"But there are those who tell us, **and their number is not few,** that only the strong spiritual members of the church are designated in Scripture as overcomers. …"*

* H.A. Ironside, *Lectures On The Revelation* (Neptune, New Jersey: Loizeaux Brothers, 1987), 209.

- H.A. Ironside (1876-1951)

"Commentators **generally, if not universally,** limit this privilege to the martyrs only; and think that these only shall rise from the dead at the commencement of the millennium..." **-** *The Christian Messenger* (Oct. 1833)

Hebrews 12:1 Wherefore seeing we also are compassed about with **so great a cloud of witnesses,** let us lay aside

every weight, and the sin which doth so easily beset us, [Page 290] and **let us run with patience the race that is set before us.**

A "great cloud of witnesses" throughout Christian history lends further support to the accountability truths taught in this book. The numerous quotes from these various Christians will provide great encouragement for those who have accepted these truths. Many of the Christian leaders that taught **the possibility of temporary punishment in the underworld** for carnal Christians were the leaders in prophetic study in their days. They influenced many. The Christian leaders that taught millennial exclusion but were vague in regard to exactly ***where*** the banished believers spent the millennium (whether in Heaven, the grave or the underworld) were even more numerous. These final chapters will explore all of these writers and will document that the history of millennial exclusion (in whatever form or degree) is as fruitful asthe history of pre-millennialism itself.

In the first half of the twentieth century, the truth of millennial exclusion and temporary hell for unfaithful believers was gaining ground. In response, Bible teachers such as **Russell Elliott** wrote booklets in an attempt to combat it. The words of Elliott (in *Review Of Mr. D.M. Panton's The Judgment Seat of Christ*)testify to the prominence of accountability truth in his days:

"This review of teaching, **which is being persistently pressed upon the attention of the Christian public,** is earnestly commended to the consideration of any who may have come under its influence. **...** even true believers, according to this system, may 'return temporarily to corruption.' **...** Some have to endure for a time even the torments of hell. This is predicated of true children of God, washed in the blood of Christ."

Objectors such as Elliott (like **A.O. Molesworth** in *Exclusion From The Kingdom*),believed the warnings apply to false professors. Therefore, according to their view, Christians must fear an ***eternal*** hell for failure in the Christian life! Therefore, such objectors strain at a gnat and swallow a camel (Matthew 23:24). [Page 291] Invective often vexes the truth. The Augsburg Confession (1530) anathematized pre-millennialism. The Second Helvetic Confession (1566) condemned the doctrine as "Jewish dreams." **History certainly teaches us that Christendom does not always welcome a revival of Biblical truth, especially in the area of eschatology. We should, therefore, not expect to find many in**

history teaching that disobedient Christians may be temporarily punished in the underworld and/or excluded from the millennium. However, the number that we do find is quite amazing!

When viewing the teachings on the judgment seat of many great Christians of earlier ages, **one is driven to conclude that there has been a great cover-up! If there has not been a conspiracy among many modem Christian leaders to hide the teachings of these earlier saints, there has certainly been a Satanic conspiracy to hide them**. The Devil from the beginning has tried to hide God's warnings from His people (Genesis 3; 4). His campaign has continued in modem times. This is no doubt the reason why many modem Christian teachers "garnish the sepulchres" of the righteous saints of earlier days, while **rejecting and obscuring their Biblical teachings concerning the millennial kingdom** (Matthew 23:29-31).

Many in this modem age would do well to study the older writers a bit more closely. **Many worthy saints in past ages have proclaimed loudly and clearly (on the basis of Scripture) that all Christians do not enter the millennium. Yet, their message has been forgotten or overlooked by the majority in this lukewarm age**:

"The most valuable truth has been attained by increased investigation in the track of the older writers, with the further light that history has afforded. **...** the early writers of the Christian Church assisted **Mede, the father of modern interpretation.** More, Cressener, Sir Isaac Newton, **Bishop Newton ...** etc. all followed. **... Some modern writers have too much, however, disregarded** [Page 292] **what previous writers have said, and others have set them wholly aside, as groundless interpretations**."*****

* Edward Bickersteth, *Practical Guide to the Prophecies* (1852), 344.

- Edward Bickersteth (1786-1850)

These final chapters will not disregard such pioneering men as **Joseph Mede**, **Thomas Newton** and many others of previous generations who were all advocates of selective-resurrection. The evidence presented here **will force those who wish to object to selective-resurrection and kingdom-exclusion to object on**

other grounds besides the alleged newness of the doctrines. These ideas might indeed be new to the modem reader, but they are certainly not new to Christianity itself. Many of these bold believers in a conditional millennium **were the pillars of Bible-believing, fundamental Christianity. They were certainly the leaders in prophetic study.** Many great doctrines that were brought to a fullness of light by their labours **are still found on the lips of conservative, fundamental preachers around the world**.

Selective-Resurrection at the Forefront of Premillennialism.

Such excellent works as *The Theocratic Kingdom* by **G.N.H. Peters** (1825-1909), *Last Times* by **Joseph Seiss** (1823-1904)and *The Voice Of The Church* by **Daniel T. Taylor** (1823-1899)thoroughly document the prevalence of pre-millennialism throughout the history of Christianity. These works (and others like them) prove that pre-millennialism shows up wherever there is light and that it has been an established prophetic view throughout the ages. The doctrine of millennial exclusion for disobedient believers rests largely upon this foundation of pre-millennialism (i.e. literal interpretation).

To trace the history of pre-millennialism (in general) is to trace the history of selective-resurrection (i.e. kingdom exclusion). **Elias Smith** (1769-1846) has noted:

"Some who allow that there will be a resurrection of the saints at the coming of Christ, deny the resurrection to any **except such as were put to death for Christ's sake. …***

* Elias Smith, *Sermons Containing An Illustration Of The Prophecies* ... (1808), 90.

It is immediately seen that selective-resurrection has been taught before. However, notice that **E.R. Craven** (the American editor of *Lange's Revelation Commentary*)divided premillennial thought equally into ***three*** views concerning those subjects who will "have part" in the First Resurrection:

" ... some holding they are all saints; others that they are only the martyrs; **others still, that they are the specially faithful, including the martyrs**."*

* John Peter Lange, *Lange's Revelation Commentary* (Grand Rapids: Zondervan), 346.

Moses Lard, writing in 1865 states:

"The sleeping saints will all be raised, of the truth of this all who have written and spoken on the millennium seem not satisfied, for **some** have taken the ground that **only a part of the just will be raised**."*****

* Moses E. Lard, *Lard's Quarterly,* 2/1 (Oct. 1865).

The evidence is, therefore, clear that some earlier saints have taught selective-resurrection in regard to the millennial kingdom. To teach selective-resurrection, is to teach kingdom exclusion. The doctrine is therefore not new. Yet, "some" (above) is not exactly the right word for the vast popularity of the doctrine throughout history. **George N.H. Peters** appears to have been an [Page 294] advocate of varying degrees of accountability teaching.* He was much closer to the truth when he stated:

* In *The Theocratic Kingdom* (Grand Rapids: Kregel), vol. 2, 290, **G.N.H. Peters** refers to the Great White Throne after the millennium and states: "For while translations, glorifications, etc. may result during the Millennial age as a reward for holiness, yet the mention of the book of life and the reference to all the dead then existing may imply that others, not accounted worthy of special honour and exaltation - although ultimately to be saved - are included in those dead." Peters also believed in a partial rapture, holding the pre-trib escape as a reward for "overcomers." He believed the Foolish Virgins were true Christians (vol. 3, p.306). Nevertheless, in other places he appears to reject the doctrine of selective-resurrection.

"Burgh, and **many others,** insist that **martyrs only** are designated."*****

* G.N.H. Peters, *The Theocratic Kingdom, vol.* 2 (Grand Rapids: Kregel), 285.

It should be noted here that William Burgh (1800-1866) included ***any*** Christian who is resisting sin and walking in holiness under the term "martyr." Therefore, Peters actually testifies to the fact that "many" Christians throughout history have believed that only faithful Christians will enter the millennial kingdom. **Burgh** writes:

"I would only add that in using the word ***martyrs*** in the preceding remarks, as a designation of those who shall reign with Christ, I would not be understood to confine it to its received sense: because it is evident that all 'sufferers,' as well as those who have actually lost their lives for Christ, are included in this blessed hope."*****

* William Burgh, *Lectures On The Second Advent Of Our Lord Jesus Christ* (Dublin: William Curry, Jun & Co.), 263.

It is true that among the multitudes of pre-millennial advocates of selective-resurrection there were a few who did indeed limit the First Resurrection to ***physical*** martyrs alone (e.g. **L.G. Schmucker**). **Peter Jurieu** (1637-1713), a French Protestant minister (called the "Goliath of Protestantism") writes:

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"...for this first Resurrection will be but of a very few, viz. of the Ancient Martyrs. The remainder of the faithful shall not be raised, till the end of the world."*

* Peter Jurieu, *The Accomplishment Of Scripture Prophecies* (London: 1687), 395.

On the other hand, the vast majority of pre-millennialists advocating selective-resurrection use the word "martyr" in a general sense to refer to all "overcomers." This broad use of the word "martyr" slipped past many prophetic students and perhaps tempted them to discard the motivating truth of kingdom exclusion altogether. Since the opportunity for literal, physical martyrdom is largely out of our hands, it would indeed be discouraging to read passage after passage of Scripture concerning the millennial kingdom and believe that we must be physically slain for Christ to ever obtain entrance into that blessed period. However, such an objection is no ground for rejecting the selective-resurrection doctrine since the majority of its early advocates simply used the term "martyr" for convenience sake as a general designation for all "overcomers."

F. W. Grant (1834-1913) in attempting to refute these "many" advocates of selective-resurrection, nevertheless, goes one step further than "many" and confesses that it was **the belief of practically "all" of the pre-millennialists a century before him**:

"The recognition of the first company here [i.e. Revelation 20:4] also removes another difficulty which troubled **those with whom the 'blessed hope' revived at the end of the last century - that the first resurrection consisted wholly of martyrs**."*

* F.W. Grant, *The Numerical Bible, Hebrews To Revelation* (Neptune, New Jersey: Loizeaux Brothers, 1978), 480.

Multitudes of early pre-millennialists held to the doctrine of selective-resurrection. In studying the voluminous works of these early pre-millennialists for oneself (many of their books are the [Page 296] size of a standard coffee-table), one finds that they were not strangers to the arguments so confidently put forth by later generations in an attempt to counter the doctrine of kingdom

exclusion. Perhaps F.W. Grant underestimated the interpretive skill of his forefathers. **Revelation chapter 20 was not even the sole ground for embracing selective-resurrection in those early days.**

For example, Christ's parable of the "Ten Virgins" in Matthew 25 (like so many of His other parables) spawned multitudes of accountability teachers. In his own comments upon the parable, **Joseph Seiss** (1823-1904) quotes **Olshausen** as stating:

"It is clear that the words 'I know you not,' cannot denote eternal condemnation. The foolish virgins are only excluded from the Marriage of the Lamb but are not thereby deprived of eternal happiness. …"*

* Joseph Augustus Seiss, *The Parable Of The Ten Virgins* (1862).

Seiss agrees with this view. **George N.H. Peters** attests to the fact that this was also the view of **Poiret, Von Meyer**, **Rudolph, Stier**, **Bayford**, and others.* Seiss continues:

* George N.H. Peters, *The Theocratic Kingdom, vol. 3* (Grand Rapids: Kregel), 306.

"Stier also agrees that 'a further hope as regards the last end must remain.' **Dean Alford** also concurs in the same. So too, the *Theological And Literary Journal*, in an article on this parable. ...The same view is also maintained by Poiret ... Von Mayer ... **and others**."**

* Joseph Augustus Seiss, *The Parable Of The Ten Virgins* (1862).

Again, **"and others" is an understatement**. **The view appears to have almost dominated premillennial thought by the middle of the nineteenth century.** Many early scholars held to the belief that the Foolish Virgins are ultimately saved, **though excluded temporarily from either the pre-trib rapture or the millennium, or both.** Early influential writers such as **William Cuninghame** (1775-1849) and some of the other Albury Park (1826-28) [Page 297] scholars (among whom the pre-trib rapture and secret coming revived in the mainstream), held to the belief that the Foolish Virgins are ultimately saved, though excluded temporarily. Other early, prominent scholars who held this view of the Virgins include **Thomas Evill**, **Tilson Marsh**, **John Cumming**, **Charles D. Maitland** (1830), **J. Hooper**, **Robert Polwhele**, **J. Coleman**, **Colonel Rowlandson**, **C. Beale**, **R.A. Purdon**, **D.N. Lord**, **J. Echlin**, **E. Bickersteth**, etc.* Many applied this exclusion to ***the whole millennial age***. Philip Schaff in *Large's Commentary On Matthew* states:

* Michael Baxter, *Forty Coming Wonders* (London: Christian Herald Office, 1887), 64, 149.

"Fr. von Meyer, and **Millenarian commentators,** take the same view, and **generally** assume that the five foolish virgins **will be excluded only from the blessedness of the first resurrection and the thousand years reign of Christ on earth, but not from final salvation**. ... It may be urged in favour of this view that the virgins are not divided into good and bad, but into wise and foolish virgins, and that the latter are not represented as unbelievers."*

**Lange's Commentary On The Holy Scriptures, Matthew,* translated from the German and edited with additions by Philip Schaff (Zondervan), 439.

Schaff lists the view as the "general" teaching among early pre-millennialists. There were a few early, Calvinist writers such as John Gill (1697-1771) that taught that ***all*** Christians are raised to enter the millennial kingdom. Nevertheless, millennial exclusion was so general in early pre-millennialism that it is listed as the ***only interpretation*** under the heading of "Millennialism" in many Bible encyclopedias and dictionaries. For example, the *Dictionary Of Doctrinal And Historical Theology* from 1892 states:

"The Millenaries, or Chiliasts, accepting this prophecy [Rev. 20] literally, hold that ... **there will be a first resurrection of martyrs, and of those worthy to share the martyr's crown;** that for the thousand years these will live [Page 298] and reign with Christ on earth ... that after this will be the general resurrection."*

* *Dictionary Of Doctrinal And Historical Theology,* edited by John Henry Blunt (London: Longmans, Green, And Co., 1892).

The above dictionary is far from being opposed to pre-millennialism or out of touch with the subject; in fact, it actually defends the glorious doctrine from dishonest attacks. Likewise, another Bible dictionary (Hastings) under the heading of "Millennium" states:

"A name suggested by the period of 1000 years described in Rev. 20 ... during which Satan is confined in the abyss, and **the martyr saints** reign with Christ."*

* *A Dictionary* of *the Bible,* edited by James Hastings (1911).

David Brown (1803-1897), whom pre-millennialist E. R. Craven calls one of the ablest opponents of pre-millennialism to have ever been published, is quick to point out the fact that earlier premillennial prophecy experts did not believe ***every*** Christian entered the millennium. He also reminds his readers that of those

pre-millennialists who do believe all Christians enter the kingdom, that the most distinguished are nevertheless themselves doubtful about the certainty of it:

"But do all those who take the prophecy [in Revelation 20] ***literally*** interpret it alike? By no means. ... Bishop Newton calls this first resurrection 'a peculiar prerogative of the ***martyrs and confessors*** above the rest of mankind.'...even those who do take it literally [the ***first resurrection*** in Revelation 20] are not agreed as to the ***parties*** intended by it; and of those who conceive it to embrace the righteous at large, some - and the most distinguished - have come to that conclusion with much hesitation, and with great diffidence as to the soundness of that opinion."*

* David Brown, *Christ's Second Coming, Will It Be Premillennial?* (New York: R. Carter, 1876), 221-224, 226.

In a later book he states:

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"This has been the great field of controversy between two sections of Christians from the third century to the present day. **Up to the third century the persecuted Christians seem to have taken this [Revelation 20] as predicting a literal resurrection of the martyrs to reign with Christ. I have said that the early Christians who take the prediction literally understood it of the martyrs exclusively; insomuch that it begot a fanatical desire of martyrdom, that they 'might have part in the first resurrection.'** Even some of the modem advocates of the literal sense have felt themselves obliged to admit that it will be that of the martyrs only. Others - feeling, no doubt, that a thousand years' reign with Christ of martyrs only is not likely to be the thing intended - are fain to include such as have been virtual martyrs, such as eminent confessors."*

* David Brown, *The Apocalypse: Its Structure And Primary Predictions* (New York: Christian Literature Co., 1891).

James Durham (1622-1658) was a famous, Scottish Presbyterian minister actually living in the days when the "blessed hope" was reviving. He should know best what pre-millennialists in his day taught since he had access to the many published works that are now lost or difficult to find. He likewise affirms that the doctrine of selective-resurrection dominated the pre-millennialism of his day:

"... according to the *Millenaries* themselves; (for then, seeing, **as they say, none arise first but martyrs** …). …"*

* James Durham, *Commentary Upon The Book Of Revelation* (Glasgow: printed by David Niven for James Spencer, 1788), 726.

Joseph Hall (1574-1656) was also an early opponent of the new revival of pre-millennialism. He writes:

"Not that I think the opinion of our **new Chiliasts** [i.e. pre-millenialists] so deadly and pernicious in itself, as to make shipwreck of their own or others faith ... for, what prejudice is it to me, **if the souls of the martyrs get the start of me, in resuming their bodies a thousand years before me,** if in the meanwhile, my soul be at rest in a paradise of bliss?"*

* *The Revelation Unrevealed concerning the Thousand-Yeares Reigne of the Saints with Christ upon Earth* (1650), as quoted in Charles Spurgeon, *The Sword and the Trowel* (London: Passmore & Alabaster, 1871), 271, 279.

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Later pre-millennialists would continue to build upon the foundation of selective-resurrection. **They would prove from the Bible that those excluded from the millennium would receive temporary punishment in the underworld (i.e. Hell, Hades, Gehenna). Bishop Hall** might have cared more about missing the millennium if he would have understood this truth!

The main point of this chapter is already proven. Accountability truth in regard to the millennial kingdom is not new; **seeds of selective-resurrection are found wherever there are revivals of prophetic light, from the earliest ages of Christendom to the revivals following the Reformation.** The truth continued to stay within the forefront of pre-millennialism until the second half of the twentieth century when modernism and liberalism gained greater foot-holds, thereby attempting and often succeeding in putting out the precious light of Bible prophecy altogether.

Dispensational Premillennialism.

Within the confines of ***dispensational*** pre-millennialism there have been ***many*** advocates of kingdom exclusion. Many of these writers will be examined in the next chapter. **Robert Govett** (1813-1901) issued his futurist commentary on the Book of Revelation in 1843. Within a decade, he was also combining this literalist and futurist view with the doctrine of the pre-trib rapture (partial) at the ***secret*** coming of Christ.* Govett is therefore one of the earliest writers to actually place in print the combination of these views. He was also one of the chief defenders of millennial exclusion.

* Govett's work, *The Saints' Rapture To The Presence of the Lord Jesus was* published in 1852.

Many that held that true believers could be excluded from the pre-trib translation, the millennium (or both) used the term [Page 301] "dispensational." **J.R. Graves** entitled one of his books on rapture

exclusion, *Dispensational Expositions of the Parables and Prophecies of Christ.* **H.W Fry's** book, *God's Plan in the Bible* taught the danger of exclusion from both the rapture and the millennium. It claimed to be a primer on dispensationalism and was endorsed by Bullinger and many Darbyites. It is therefore erroneous to equate dispensationalism with ***only*** the views of **Darby**. He was simply a leading figure in a broader movement. At the time, prominent pastors such as **Charles Spurgeon** named Govett and **Pember** (both advocates of millennial exclusion) as the leaders in the movement. **James Grant** (1802-1879) gives Govett the principle credit for publicizing dispensational views. In America, the premillennial futurism of **Joseph Seiss** was certainly at the forefront of dispensational scholarship and influence.

It is true that there have been many dispensationalists who have not embraced selective-resurrection or chastisement at the judgment seat (e.g. J.N. Darby, J.H. Brooks, C.I. Scofield, E.W Bullinger, C. Larkin, etc.). Even so, such writers are only ***part*** of the history of dispensational thought. Many came from Reformed backgrounds and were inclined to teach that all ***true*** Christians are ***faithful*** Christians. They were therefore forced by this view to apply all the strong warnings to ***false professors***. This argument was unacceptable to many pre-millennialists who argued that **such a practice undermined literal interpretation itself**. There were many brotherly debates in the early, premillennial prophetic conferences over the issue of kingdom exclusion. It was a common topic among pre-millennialists in the late nineteenth century with fiery defenders on both sides of the issue. Therefore, **no one should be found committing the logical fallacy of an *adpopulum* argument. The Holy Bible is the final authority.** Needless to say, **the doctrine of selective-resurrection will hardly ever get a fair hearing from Scripture alone if modem opponents of the view, either deceitfully or ignorantly, continue to obscure the testimonies of its chief defenders while at the same time claiming the** [Page 302] **view has never been popular.** It is for this reason that every Christian should be properly informed concerning the prevalence of the doctrine of selective-resurrection throughout the greatest ages of Christian history, that all may indeed judge ***freely*** from Scripture concerning its validity.

* * *

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Chapter 27 Accountability Truth in History (Part 2).

"...it is '**new**' only to its critics.'"* - D.M. Panton (1870 - 1955)

* D.M. Panton, ***The Dawn***, (August 1944), 677.

Truth can be quickly buried in one rebellious generation. This chapter will continue to prove that the views of this book are not new. **These accountability truths have never been "popular." Who would expect them to be? Many of the Lord's commandments themselves have never been popular; how much less the Scriptures that teach the dire consequences for ignoring them?** Nevertheless, many will be surprised at the number of Christians who have stood for these truths, to one degree or another.

This list is by no means inclusive. It starts in the late twentieth century and descends throughout history. These writers differed in some doctrinal details. **Many of these Christians explain in** [Page 304] **their writings that the excluded Christians are imprisoned in the underworld.** Others did not elaborate. In regard to their specific theological views concerning Christian accountability, they will speak for themselves in the extracts that follow.

Only **those writers that have fallen asleep in Christ are mentioned in this list**. There are certainly some preachers and writers alive today who teach chastisement at the judgment seat, millennial exclusion, and temporary chastisement in the underworld. Writers, such as **Gary Whipple** and **Arlen Chitwood**, both have books advocating a temporary second death and millennial exclusion for carnal Christians. Along with the men that endorsed this book, the author has also spoken directly to some fiery, fundamental **Baptist pastors, evangelists, and missionaries, who plainly testified that they believe carnal Christians will be temporarily chastised in Hell during the millennium.** A remnant is truly awakening to prepare God's people for these perilous times! The purpose of this book is to

contribute to this revival in the hopes that more will discover the ***fear of the Lord*** and believe His warnings in their fullness.

As God once comforted Paul by sending Titus (2 Corinthians 7:6), the testimonies of the many believers in this chapter will refresh and console the weathered pilgrim on that lonely, narrow road that leads to kingdom life. May the Lord raise up many who will stand in the courageous spirit of earlier ***kingdom believers*** in these last days.

Hebrews 6:11. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, **but followers of them who through faith and patience inherit the promises**.

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A Sample of Premillennialists Who Believed in Kingdom Exclusion and / or Corporal Chastisement at the Judgment Seat of Christ.

Watchman Nee (1903 - 1972):

Early Baptist and Brethren writers influenced Watchman Nee in regard to the judgment seat of Christ. The Lord used the truths of accountability (and Nee's own gifts) to prepare and encourage multitudes of Chinese Christians to withstand persecution.

"Born in Swatow. Educated at Trinity College, Foochow. Did student street preaching from 1924. Adopted Plymouth Brethren teachings. ... Church known as the Little Flock. Spread from Foochow and Shanghai to the north by 1932.

Nee visited several times in Britain and the USA. ..."*

* Elvin Moyer, revised and enlarged by Earle E. Cairns, *The Wycliffe Biographical Dictionary Of The Church* (Chicago: Moody Press, 1982), 294 - 295.

- *The Wycliffe Biographical Dictionary Of The Church*

"Among China's millions of Christians, none has been as well known to the West as Watchman Nee. Many of his books, such as ***The Normal Christian Life*** and ***Sit, Walk, Stand***, reached Western shores and were printed in English for the edification of believers in our lands. Communist China has been hostile to Christian believers. Efforts are made to herd all Christians into a few state-controlled churches. Watchman Nee's fearless witness angered the party. ... Rather than bemoan the fate he saw approaching, he worked night and day to dictate to assistants all that Christ had taught him. For days on end, he went with only two hours of

sleep. **...** He was arrested in 1952. Fierce brainwashing was brought against him. Lures were dangled before him. His captors promised that if he would lead the faithful into the Three Self Patriotic Movement, the Communist controlled church, he would be freed. He refused. **...** Then in 1956 he was given a 'hearing' in Shanghai and accused of numerous severe crimes. Among the allegations was that, at a time when Mao was bringing in a bright new socialist future, Nee had demoralized people by preaching that mankind is in the last days. **...** He was placed in the First Municipal Prison, where he had to labour in a factory eight hours a day, attend re-education another eight, and was allowed to rest the final eight. Loud speakers blared continuous propaganda. The prisoners were fed so little food, their ribs [Page 306] protruded. **...** Released convicts reported that he refused to buckle, but instead sang hymns in his cell. ... On April 12, 1972 Nee completed twenty years in prison, five years more than his maximum sentence."*

* Christian History Institute (Worcester, PA); available from www.gosvelcom.net/chi/glimpses/brochure.html; Internet.

"Before his departure, he left a piece of paper under his pillow, which had several lines of big words written in a shaking hand. He wanted to testify to the truth which he had even until his death, with his lifelong experience. That truth is - 'Christ is the Son of God who died for the redemption of sinners and resurrected after three days. This is the greatest truth in the universe. I die because of my belief in Christ. Watchman Nee.' …"

* Witness Lee, *Watchman Nee: A Seer of the Divine Revelation in the Present Age* (Anaheim: Living Stream Ministry).

Nee: "**... those Christians who faithfully have followed the Lord shall enjoy glory a thousand years ahead of other Christians**. ... The second death is the lake of fire. **Those who have no part in the first resurrection may yet be hurt by the second death.** Some Christians will be disciplined in the future (see Matt. 18:34, 35). He who wrongs his brother will be punished by the Lord (1 Thess.4:5, 6). **We believers are exhorted to fear Him who has power to cast into hell ... thus implying that OVER SOME CHRISTIANS HELL STILL HAS ITS THREAT** (Luke 12:4, 5). If a branch does not abide in Christ, he, like a branch, is liable to be cast off, withered, **cast into the fire and burned** (John 15:6). ... **Will there be anyone saved at the Great White Throne? The answer is yes**. ... The Bible explicitly states that those who do not confess Christ before men will not be confessed by Christ before the angels of God. This means they have no part in the kingdom. If they too were to appear at this juncture, **they certainly should be among the saved**."*

* Watchman Nee, *Come Lord Jesus* (New York: Christian Fellowship Publishers, 1976), 212, 214-215, 221-222.

A. Edwin Wilson (1901-1986):

"A native Texan, Rev. Wilson received his formal education at Howard Payne University and Southern Baptist Seminary. **...** Returning to the West following seminary, Rev. Wilson taught school for a short time in New Mexico. He then pastored churches in the Texas communities of Lometa, Whon, Comanche, Robstown, and Amarillo. During his ministry in Amarillo, and for many years thereafter, he also held annual Bible classes in Clovis, New Mexico. In [Page 307] 1950, Rev. and Mrs. Wilson were led of the Lord to leave their native state of Texas and move to Chattanooga, Tennessee. In Chattanooga, Rev. Wilson assumed the directorship of the Southern Hebrew Mission. **...** In 1951, in addition to his work with the mission, Rev. Wilson became pastor of Daytona Heights Baptist Church in Red Bank, Tennessee. **...** In past years Rev. Wilson has been a regular speaker at such popular and well known Bible conferences as those held at Winona Lake and Moody Bible Institute. He has also spoken at Mount Hermon Bible Conference in the West. During the decades of the '60's and '70's, Rev. Wilson was the speaker on the 'Hear, 0 Israel' broadcast, a radio ministry of the Southern Hebrew Mission directed to 'the lost sheep of the house of Israel,' which went out over stations in Miami, New York, Chicago, Phoenix, and San Diego."*

* A. Edwin Wilson, *Selected Writings* (originally published in 1981, while the author was still living. The ... brief biography was written at that time and appeared on the inside cover of that publication).

Wilson: "May I call attention to the warning issued by our Lord [Matthew 24:48-51], that in a day of which that servant is not aware, **the Lord shall come and cut him asunder and recompense unto him commensurate chastisement. I do not believe for one moment that verse 51 refers to an unsaved individual,** but rather has to do, as it states in verses 45 through 51, with that servant of the Lord who has proven himself unfaithful. ... **Did you know that it is possible for a person to be saved, have eternal life, and yet MISS THE KINGDOM of our Lord and Saviour Jesus Christ?** ... The teaching which the Apostle Paul was emphasizing in 1 Cor. 10, is that where as a person may be saved and have life everlasting, it is still possible for him to miss the millennial reign of Christ because of disobedience, unfaithfulness, and sin. ..."*

* A. Edwin Wilson, *Selected Writings Of A. Edwin Wilson* (Hayesville, North Carolina: Schoettle, 1996), 182, 201, 205.

Albert George Tilney (1891-1976):

Some of the works of A.G. Tilney include *The Glories Of The Messiah*, *The Kingdom Is The Gospel*, and *Charles Lyell's Monstrous Error Of Anti-catastrophism* published by the

Evolution Protest Movement (founded in 1932). He was honourable secretary of the Movement:

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"Albert G. Tilney, B.A. Hons. (London) **...** was senior modem languages master at Portsmouth Southern Secondary School and Pastor of Elm Grove Free Church, Hayling Island, Hants **...** his contribution to the [British Evolution Protest] Movement exceeded that of the other secretaries in years in office, travel and literary output. In addition to his pastoral duties and being the Secretary of the Prophecy Investigation Society, he was the author of a number of booklets and articles on prophecy. Then as well as his voluminous correspondence as Secretary and Treasurer, he wrote over 100 of our pamphlets and booklets, and edited the Newsletter or Journal. He travelled widely, lecturing and debating on evolution and the Scriptures, visiting Scotland, Wales and Northern Ireland, and in 1972, the United States. On his World Tour in 1968 he addressed large meetings arranged for him in schools, colleges and churches..."*

* *A Jubilee of Witness for Creation Against Evolution* by CSM/EPM, 1932-1982 (July 1982), 9, 12.

Tilney: "Merit (or worthiness) it must be maintained in the teeth of all denial, is a condition and qualification for the First Resurrection ... (Luke 20:35). ... Priests of God and Christ, they shall reign with him a thousand years **...** not instead of eternally, but Millennially before eternity proper begins. Others - proud, indulgent, cowardly - are judged unworthy of Christ and of aeonian life. Now we know from several epistles **that SOME BELIEVERS WILL BE EXCLUDED FROM THIS KINGDOM** of Heaven and of God (Eph. 5:5-8). **...** We are warned **...** 'the rest of the dead (saved and unsaved) lived not again until the 1000 years were ended' (Rev. 20:5) **... wicked and slothful servants** being raised merely for the purpose of judgment, and then **TEMPORARILY DISMISSED TO DARKNESS AND REMORSE IN THE HADES** they were summoned from."*

* A.G. Tilney, "Will All Believer's Share In The First Resurrection?," *The Dawn* (Nov. 15, 1938).

Oswald Jeffrey Smith (1889-1986):

Oswald J. Smith was a pastor, evangelist, author and hymn writer. He was well known as the pastor of People's Church of Toronto, Canada. It is said that he raised more money for foreign missions than any other pastor in history did.

"Ordained in 1915, his evangelistic and missionary zeal did not sit well with his Presbyterian congregation, and he resigned. **...** Anxious to promote [Page 309] missions, Smith began travelling overseas in 1924, returning home to raise funds and recruit missionaries. **...** A powerful preacher, Smith was a leading figure in Canadian fundamentalism, who

wrote thirty-five books and had over a hundred of his poems set to music."*

* *Dictionary Of Christianity In America*, coordinating editor, Daniel G. Reid (Downers Grove, Illinois: Intervarsity Press, 1990).

- *Dictionary Of Christianity In America*

"Before 1950 Smith had preached in England, France, Holland, Lithuania, Ethiopia, Germany, Bulgaria, Turkey, Spain, Greece, Scotland, Australia, Ceylon, Italy, Belgium and Egypt. Smith was exerting tremendous influence in the 1930's and 1940's as a hymn writer and author in the field of practical theology. **...** Many Jews were converted under Smith's early ministry, and the record of his meetings in Poland, Russia, Australia and other countries before World War II, reads like the accounts of revival in America under Bob Jones, Sr., and Billy Sunday."*

* Peter S. Ruckman, *The History Of The New Testament Church*, vol. II(Pensacola: Bible Baptist Bookstore, 1989), 185-186.

- Ruckman

Smith: "… 'If we suffer, we shall also reign with Him.' This was the great incentive to the Christians of the early Church. **... Pastor D.M. Panton,** widely known writer and diligent student of prophecy **...** Hudson Taylor and others have been exponents of 'select' or 'partial' **rapture and a 'partial' reign. This view I must say I have no hesitation whatever in accepting**." *****

* Oswald J. Smith, *Is The Antichrist At Hand?* (Tabernacle Publishers, 1927), 30, 45.

O. J. Smith openly accepted the views of D.M. Panton (see the information and quotes provided under Panton) in regard to the millennium. Panton openly taught that some Christians that miss the millennium will be temporarily punished in the fiery underworld according to their works. The belief in Panton's ***partial reign*** obviously drove Smith's early missionary zeal. However, it appears that his views in regard to the kingdom and Christian accountability were later watered-down due to the temptations and dangers associated with his immense popularity. Sadly, this [Page 310] has happened to many fiery preachers as the second half of the twentieth century progressed:

"...this began when Smith was drawn off into the pseudo-intellectual pursuits of the Neo-evangelicals who followed Billy Graham. ... Still Oswald did a vast amount of good in his time."*

* Peter S. Ruckman, *The History Of The New Testament Church*, 185-186.

Robert Thomas Ketcham (1889-1978):

"Fundamental Baptist minister. A native of Nelson, Pennsylvania ... A member of the Baptist Bible Union, Ketcham withdrew from the NBC in 1928 and became president of the newly formed Ohio Association of Independent Baptist Churches. He led in the development of the General Association of Regular Baptist Churches (GARBC), serving as vice president (1933) and president (1934-1938). He was National Representative of the GARBC (1948-1960), editor of the *Baptist Bulletin* (1948-1955)..."*

* *Dictionary Of Christianity In America*, coordinating editor, Daniel G. Reid (Downers Grove, Illinois: Intervarsity Press, 1990), 613.

Ketcham: "Scripture says the reigning is contingent upon the suffering. Second Timothy 2:12: 'If we suffer, we shall also reign with him: if we deny him, he shall also deny us.' What about the believer who has never really 'suffered' with Christ? What is his status in the reign? ... **I do not think the worldly believer will share in the millennial reign**."*

* Robert T. Ketcharn, *Sermons by Ketcham*, vol.2: *Why Was Christ a Carpenter? And Other Sermons* (Des Plaines, III.; Regular Baptist Press, 1966), 127-128; as quoted in Carl G. Johnson, *The Account Which We Must Give* (Schaumburg: Regular Baptist Press, 1990), 46-47.

Ketcharn: "The general attitudes concerning the matters discussed in this chapter are: *First:* There will be rewards for faithfulness in various lines of Christian living. *Second.* The believer *does* sin, and, as a consequence, receives chastisement, but it is confined to this life only. *Third.* Some believers will have *no* reward at the Judgment Seat of Christ, but because *chastisement* ends with *this* life, there will be none there. The difference between this common conception and the view set forth in this chapter is simply this: The *principle* of chastisement remains the same; the difference is in the *extent* to which it is carried. One halts the process at the Judgment Seat of Christ; the other [Page 311] **allows its continuance for those who did not submit to its benefactions here. I have searched in vain for a single Scripture to prove the discontinuance of this principle at the Lord's return. On the other hand a great mass of Scripture ... seems to indicate the awful and soul-searching truth that there is such a thing as CORRECTIVE DISCIPLINE when we see Him face to face. We have been surprised to discover that MANY TEACHERS have had a conviction that this was the teaching of Scripture, such men as Lange, Dean Alford, Stanley, Goebel, and GOVETT. And when we read the following from the pen of C.G. Trumbull, editor of** *The Sunday School Times,* **are we not led to believe he had some convictions along this line? Writing of the parable of the talents, he said: 'If the servant (who is cast into outer darkness) is not a believer, but a mere professor, then we have in this parable nothing to represent the Christian who fails in faithfulness**."*

* Ibid.

Robert Govett (mentioned by Ketcham above) also taught that slothful servants are in danger of being punished temporarily in Gehenna during the millennial age.

Charles G.A. Gibson-Smith (1882-1949):

Charles George Alexander Gibson-Smith was a Christian publisher in Sussex. He had also been an oil and hardware merchant. Some of his published titles included *The First Resurrection And The Great White Throne Judgment*, *The Ten Bridesmaids* and *The Overmastering Fact Of The Universe.* D.M. Panton lists him as a beloved brother in warm sympathy with the accountability truth found in *The Dawn* magazine (which Panton edited). He was a great help to both *The Dawn* and accountability teachings through reprinting thousands of articles and other works from various writers on the subjects of kingdom-exclusion and temporary punishment in the underworld. **He sent these leaflets out free to anyone who requested them**. He died in Brighton, England.

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"Mr. C.G.A. Gibson-Smith has printed 10,000 of '*The Overcomer and the Throne*'and Mr. Lang's *'Watchful, Prayerful, Victorious Overcomers'* ..."*

* D.M. Panton, *The Dawn* (April 1947).

- *The Dawn*

Daniel Paul Rader (1878-1938):

D.M. Panton testifies in *The Dawn* that Paul Rader shared his beliefs in regard to millennial exclusion. *

* D.M. Panton, *The Dawn* (Sept. 16th, 1929).

"Paul Rader was one of the most powerful evangelistic preachers of the early 20th Century. ... He pastored Moody Church in Chicago, Illinois (1915-1921), and followed founder A. B. Simpson as President of the Christian and Missionary Alliance denomination (1920-1923). He founded the Chicago Gospel Tabernacle in 1922 and pastored it for 11 years. He wrote many gospel song lyrics and a few tunes, and was instrumental in the founding of the Tabernacle Publishing Company. Paul Rader was also one of the pioneers of Christian broadcasting. In the early 1920's, the early days of radio, WBBM in Chicago, Illinois, closed down every Sunday. Rader asked if he could use the studios, and they agreed. For several years afterward, he ran a 14-hour Christian program every Sunday." *

* Available from **www.wheaton.edu/bgc/archives/guides/038.htm**; Internet.

- *The Cyber Hymnal*

"Thousands of radio listeners also received his magazine, the *World Wide Christian Courier*. ... Rader himself was an enormous personal influence on many Evangelical leaders of the next generation. His style, his aggressiveness, his charisma, his entrepreneurship, his eager use of all the newest means of communications remained vividly impressed in the memory of such people as Percy Crawford, Peter Deyneka, Merrill Dunlop, Howard Ferrin, Charles Fuller, Torrey Johnson, Clarence Jones, Howard Jones, Lance Latham, and Oswald Smith, among others." *

* Billy Graham Center Archives (Wheaton), available from **www.wheaton.edu/bgc/archives/guides/038.htm**; Internet.

"He was instrumental in sending scores of missionaries to countries all over the world in addition to influencing hundreds of young men to enter the ministry." *

* Ed Reese, *Christian Hall Of Fame Series* (Lansing, IL: Reese Publications)

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Rader: "Everything that has to do with the thousand years must meet the most terrific fires of testing. **Only that which can pass through the fire test at the Judgment Seat can be admitted into this thousand years of Millennial splendour**."*

* *Christian Life,* as quoted in *The Dawn* (July1947).

William Frederick Roadhouse (1875-1951):

"Author of several books, Mr. Roadhouse was active in the ministry for 50 years, and was secretary-treasurer of the Slavic Missionary society at his death. ... Born at Bridgeport, he was graduated from Toronto Bible college in 1900, and was ordained in the Baptist church. He served pastorates at Tavistock, Parry Sound, Orillia and Myrtle Avenue church, now St. John's Road church, Toronto. He taught for a year at the Toronto Bible college, then became pastor of Boon Avenue Baptist church, where he served nine years. Following this, he was in the U.S. some time in conference work, and spent six months in the Belgian Congo, with the World Evangelism Crusade. Later, he served as secretary-treasurer of the Independent Baptist Fellowship. He was a member of West Toronto Baptist church."*

* *Toronto Star* (Sept. 28, 1951).

- *Toronto Star*

"He has given years of devout and critical study to his task of interpretation which has had applied to it the acid test of public teaching to many groups of earnest ministers, receiving approval."*

* W F. Roadhouse, *Seeing The Revelation,* (Toronto: The Overcomer Publishers), Foreword by Rev. J.C. Massee.

- Rev. J.C. Massee

"*Seeing The Revelation is* the third work on the *Apocalypse* within a little more than a year, to embody the tremendous truth that a believer's

conduct ensures, or else jeopardizes, both his rapture and reign. ... Mr. Roadhouse, who has filled the presidency of the chief prophetical society in Canada, if not in America, presses this and other truths with freshness and the force born of a great conviction."*

* D.M. Panton, *The Dawn* (Jan. 16th, 1933).

- D.M. Panton

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"...we were in this case enabled to send forth the message of *Seeing The Revelation* into seventy countries on all the continents; into half a hundred provinces and states in Canada and the United States. ..."*

* W F. Roadhouse, *Seeing The Revelation*, (Toronto: The Overcomer Publishers, 1936),15.

- Preface to the Second Edition (1936)

Roadhouse: "But as we have before intimated, those not barred by the disqualifications that each of the Apostles and our Lord Jesus Christ clearly point out (as Galatians 5:19-21, etc.) will have position and rulership in that coming Kingdom - those who 'suffer with Him' (2 Timothy 2:12, Romans 8:17); those who are counted 'worthy' (Luke 21:36); ... A resurrection takes place. We remember that at the setting up of the rulership of the Overcomers, **in chapter 20:5, it was said, 'But the rest of the dead (believers) lived not again until the thousand years were finished.' They had won no crown. In Scriptural language, they had proven 'unworthy,' 'unfaithful'. ... And hence they were not raised to 'reign with Him'. ...** God shake us up. When Revival comes we shall see this truth again! Let the reader remember these perfectly simple things - namely, no uncrowned believer 'reigns with Christ,' and crowns are earned by sweat, labour, travail, even to death if need be."*

* W F. Roadhouse, *Seeing The Revelation*, (Toronto: The Overcomer Publishers, 1936), 221-222, 229-231.

Roadhouse: "This Bema, has been said for a generation or longer, to be but for the adjudication of Rewards. The usage cited, out of eleven times the word is employed, indicated otherwise - and for us, New Testament usage determines its meaning. For example, Pilate sat on the Bema - did he 'reward' Christ, or condemn him? (Matthew 27:19; John 19:13). Herod sat upon a Bema, trying both criminals and good men (Acts 12:21). ... **This Bema (translated 'judgment seat') is to dispense not only happy rewardings but also the opposite. ...** Thus we have what the New Testament itself yields and settles ... By this we stand ... Does the cleric who trails the slime of his sexual philandering into the holiest of places and relationships 'get away with it' at the Bema? ... Does the plainly dishonest preacher or layman who mishandles funds, puts through crooked deals, or carelessly owes everybody, large or small, expect His welcoming word - instead of rejection in that day (cf. Lev.6:1-7)? ... Our

responsibility is to 'hew to the line' unafraid of personal consequences. Let us - even in our over-popular, respectable, 'Fundamentalist' ranks - not 'water down' our message. ..."*

*W F. Roadhouse, *Believers Sharing Or Forfeiting Christ's Glorious Reign!* 3,7-8.

George Henry Lang (1874-1958):

"Lang ministered throughout Europe and, indeed, around the world. ... [He was] highly esteemed as a man of God. ..."*

* Cyril J. Barber, *The Minister's Library* (Chicago: Moody Press), 261.

- *The Minister's Library*

"...he was not prepared to take traditional interpretations unless he was personally convinced they were right. ... Perhaps one of the greatest teachers of his time, multitudes could testify of the great help they received from him, either from his public utterances or from his writings."*

* Douglas W. Brealey, *The Witness* (Dec. 1958).

- *The Witness*

"...one of the outstanding Biblical scholars of our generation."*

* Wilbur M. Smith, *A Preliminary Bibliography For The Study Of Biblical Prophecy* (Boston: W.A. Wilde Co., 1952),12.

- Wilbur M. Smith

Lang: "One great school of theology has asserted that these passages which we are considering declare the final perdition of such; which involves the idea that really saved people, justified, possessors of eternal life, the children of God, may forfeit all this standing and relationship and be finally lost. But this teaching seems so obviously to conflict with numerous and explicit assertions of Scripture ... that not unnaturally many others have rejected it. Yet it must be confessed that this latter school of teachers does not know how to give due weight to these many and awful warnings. At the most these can but apply them to persons (unregenerate professors) to whom by no fair exegesis can the passages be made to apply."*

* G.H. Lang, *Firstborn Sons, Their Rights & Risks* (Conley & Schoettle, 1984),113.

Lang: "It being therefore the case that the first resurrection, while open indeed to all, is a prize which must be attained, and which, like every prize, may be forfeited, it is at once made clear why in Rev. 20. 4-6, where the two resurrections are set, one at the opening of the Millennial Kingdom and the other at its close, it is said that 'blessed and holy' is he that hath part in the former, including pre-eminently those who in varying degree had suffered for and with Jesus and for the word of God. **And that some believers not accounted worthy of that resurrection, will rise in**

the second resurrection unto eternal life, though THEY WILL HAVE MISSED REIGNING WITH [Page 316] **CHRIST IN HIS KINGDOM,** fitly explains why at the final judgment the book of life will be opened and searched (Rev. 20.11-15)...."*

* G.H. Lang, *Firstfruits And Harvest* (Conley & Schoettle, 1985), 27-28.

Lang: "What punishment conceivable as to this present life can be thought of as more severe than premature death by stoning, drowning, or fire? **Yet evidently something more severe is possible** or a violent death were not to be preferred, were not better than it. But if it is something more dreadful than such a death **must it not be after death?** An answer is not difficult for those who assert that a child of God may lose salvation and be cast into the lake of fire for ever. That were certainly a more severe punishment than the worst this earth-life can bring. But what answer can we give who assert that no child of God can be lost eternally? The many give no answer at all, but ignore such passages and problems; while such as at all face the question treat such scriptures but superficially, avoid their plain terms and force, and say the persons in question were never regenerated by faith in Christ. **... In Mark 9:41-50, this teaching is reported as given by the Lord on another occasion, which repetition suggests that He thought it important to impress it upon HIS FOLLOWERS.** Yet most have neglected it. On this second occasion the Lord enlarged His remarks by a contrast: **lit is better for thee to go into life maimed, rather than having thy two hands to go INTO GEHENNA,** into the unquenchable fire ... Christ intended more than the casting of the corpse into the fires of Hinnom, for (a) He speaks of what God can do to a man after his death ... (b) that in the Gehenna intended the soul can be destroyed, which of course could not take place in Hinnom. ... **There is therefore something possible after death, something to be feared because fearful,** of which they who cause young believers to stumble ought to be afraid, and which they who apostatize from Christ ought to expect (Heb. 10:27). They are to *expect* it. How contrary is this to the easy-going complacency which our vain hearts love and which some views popular among Christians encourage."*

* G.H. Lang, *The Epistle To The Hebrews* (Conley & Schoettle, 1985), 180, 182-183.

Robert Edward Neighbour (1872-1945):

R.E. Neighbour was one of the foremost fundamental Baptist leaders of the first half of the twentieth century. He stood strongly against postmillennial ideas and modernism. His [Page 317] popular sermons were printed in the *Gospel Herald* and other fundamentalist publications (*Sword of the Lord*, etc.).

"Missionary to Brazil under Southern Baptists. Pastor, East Macon Baptist, Macon, Ga., 1896-1901 ... Southside Baptist, Spartanburg, S.C., 1908-11; Tabernacle Baptist, Augusta, Ga., 1914-16; First Baptist, Elyria, Ohio, 1919-25; Rader Tabernacle, Chicago, 1926-27; Mount Pleasant Baptist, Vancouver, Canada, 1930-31. After 1931, in Bible teaching."*

* George W. Dollar, *A History of Fundamentalism in America* (Greenville: Bob Jones University Press, 1973), 347.

- *A History of Fundamentalism in America*

"The battle with modernism could no longer be suppressed by the Northern Baptist Convention (now American Baptist Convention), so there was a 'Call and Manifesto' issued in 1921 by 130 conservatives. This resulted in the formation of the Baptist Bible Union in 1923. Some of the leaders were W. B. Riley, O. W. Van Osdel ... W. L. Pettingill, **R. E. Neighbour,** T. T. Shields (Canada), A. C. Dixon and the fiery J. Frank Norris of Fort Worth, Texas."*

* E.L. Bynum, *King James Fans?* (Lubbock,Texas: Tabernacle Baptist Church, 1979), 14.

- E.L. Bynurn

"The BBU could be a live-wire affair. ... on the executive committee were Norris, A.C. Dixon, **Neighbour,** Riley, Pettingill, Van Osdel. ..."*

* George W. Dollar, *A History of fundamentalism in America*, 163.

- *A History of fundamentalism in America*

Many may be unaware that R.E. Neighbour was actually the man behind the formation of the Baptist Bible Union:

"It was apparently during the Indianapolis convention of 1922 that Dr. R. E. Neighbour actually called the meeting to establish another protest organization ... There can be little doubt that the Baptist Bible Union was originally a separatist movement. Neighbour's sentiments surely were thus ... In conversation, [R.T.] Ketcham recalled positively that **R.E. Neighbour** was the one man really responsible for the founding of the Baptist Bible Union, and Riley in 1924 named both **Neighbour** and Van Osdel. ...Years later Van Osdel wrote, '**Dr. R.E. Neighbour** was one of the leading spirits in this movement, and later when a meeting was called for interested parties to meet in Chicago [Page 318] he prevailed upon Dr. W.B. Riley and Dr. J. Frank Norris to join our ranks and make plans for the first great meeting held in Kansas City just previous to the meeting of the Southern Baptist Convention. Dr. Riley succeeded in persuading Dr. T.T. Shields to be present at the Kansas City meeting and to accept the presidency..."** ... All of the leading figures in the Baptist Bible Union had strong preaching or teaching ministries and all seem to have built strong churches ...

The first confession of faith was distributed in March, 1923 ... The last statement was clearly and openly premillennial. This caused a storm of protest in the South, notably by R.H. Pitt. It also embarrassed T.T. Shields at his entry into the movement, as his views were somewhat amillennial.***

* *Baptist Beacon* (Jan. 1924), 1:14.

** O.W. Van Osdel, "The Future of the Baptist Bible Union," *The Gospel Witness* (July 3, 1930), 9:5.

*** Robert George Delnay, *A History of the Baptist Bible Union* (A Dissertation presented to the Faculty of the Graduate School Dallas Theological Seminary, 1963), 47, 50, 52, 66.

"Words of commendation and appreciation [in regard to Neighbour's *Gems Of Gold*]are coming in from all over the United States. Dr. Harry A. Ironside, pastor of the Moody Church, says, 'Not since Spurgeon's *Morning and Evening Readings* were published years ago, have I seen as delightful a volume of original matter. ... I cannot recommend this book too highly. ... Dr. William L. Pettingill of Delaware says, 'Packed full of golden Gems ... splendid book.'"*

* R.E. Neighbour, *What Saith The Scriptures?* (Ohio: Gems Of Gold), advertisement on the back cover.

"Robert E. Neighbour, Sr., was a widely beloved Bible teacher and author of more than ninety books. He often shared conference platforms with Dr. John Rice."*

* Available from **www.swordofthelord.com/description.asp?item=S5214**; Intemet.

- Sword of the Lord Foundation

"Dr. Neighbour who is a foremost preacher in the United States, is one more thinker to discern that the Millennial Age as a reward solves, or largely solves, the world-old conflict between the Calvinist and the Arminian."*

* D.M. Panton, *The Dawn* (Feb. 15th, 1935).

- D.M. Panton

Neighbour: "It is easy to say that this evil servant in the parable [Matthew 25:15-19] represents those in the church who are not saved, instead of the saved ... The simple facts are these: First of all our Lord does not place His talents in the hand of the unregenerate; secondly, there are many among the truly saved who are hiding their talents in the earth ... **What then was the lot of the wicked and slothful servant? ... In Matthew 25:28 he loses his talent first of all, and then, in verse 30, he is said to be cast into OUTER DARKNESS,** where there shall be weeping and gnashing of teeth ... We shall receive for the **BAD** we have done. Now we hesitate. I

hear no 'Amens!' Instead many begin to tremble ... You ask at once - what will they receive? ... Any child, properly reared, will tell you what he receives for bad behaviour ... He will say, 'a spanking.' Still you hesitate. **You thought there could be no sorrow at the Judgment Seat of Christ. You thought there could be nothing by way of chastisement, and certainly nothing like weeping and gnashing of teeth.** Then what did the Holy Spirit mean when Paul, after saying, that 'every one shall receive according to that which he hath done, whether it be ... bad,' added, 'knowing the terror of the Lord we persuade men.'...Think you that a just Judge will ignore our unconfessed evil conduct? ... **Yes, the bad servants will be saved ... but with no place in the kingdom ... The parables of Christ plainly teach that the 'unprofitable' and 'wicked' and 'slothful' servant, shall have no place in the Kingdom. ...** Remember Christ said, 'Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven.' (Matthew 7:21). ... We believe in the security of the believer; we believe if you are born again, you can never be unborn. ... However, the eternal security of a believer does not secure His rewards. Salvation is by grace, apart from works. ... Salvation is the finished work of the Lord Jesus Christ. ... All a sinner can do is to receive a finished and a completed work. ... There has been, however, on the part of many who believe a grave error. They have turned away from many solemn warnings, which are plainly and positively written in the Word of God. ... In our former sermon we emphasized that the land of Canaan was typical of the thousand-year-reign of Christ, the millennial kingdom of our Lord. Of this heirship, the Book of Hebrews is constantly speaking. The Israelites were overthrown in the wilderness, and missed their heirship. Herein God has summed up the most solemn message in the Bible for saints upon whom the end of the age has come."*

* R.E. Neighbour, *What Saith The Scriptures?* (Ohio: Gems Of Gold), 73-74, 78-79, 107, 113-114, 116.

Samuel Fennell Hurnard (1871-1949):

S.F. Hurnard served on the committee of the Prophecy Investigation Society (inaugurated in 18651 He published *To Him That Overcometh* in 1920. It was based on articles that appeared years before in *The Friends' Witness To Scriptural Truth* magazine (1908-1939) of which he was the editor. Hurnard's commentary, *Revelation, The Book With A Blessing* was published in 1930. D.M. Panton lists Hurnard as a beloved brother who was in sympathy with the accountability truth found in *The Dawn.*

A personal letter received from his widow states:

"My husband was a Quaker, but came out of it when the Society turned modernistic."*

* Personal letter from Mrs. M.F. Hurnard (April 24, 1999).

- Mrs. M.F. Hurnard

Hurnard: "It is evident that the 'first resurrection' is one of privilege and blessing. Here is the fifth Beatitude of this Book, 'Blessed and holy' are these. ... They appear from other passages to be an elect, or chosen company - chosen for reward ... 2 Tim. 2:12 agrees with this chapter. [Revelation 20]'If we suffer, we shall also reign with Him: if we deny Him, He also will deny us.' ...."*

* Samuel F. Hurnard. *Revelation, The Book With A Blessing* (London: Marshall, Morgan & Scott, 1930), 128.

David Morrieson Panton (1870-1955):

A memoir of Panton by **Geo. H. Ramsay** states:

"D.M. Panton, the Founder and Proprietor, as well as Editor, of the Dawn, believed that God gave Dawn into his hands as an instrument for the making known and maintaining of doctrines which, though clearly enunciated in the Word of God, have become all but a dead letter to the majority of Christians ... namely, that, as a responsible agent of Christ, he must hand in an [Page 321] account of his stewardship before the Judgment Seat of his Lord; that from his Lord's lips he will receive the sentence due to him, be it good or bad, according as he has been faithful or unfaithful ... Mr. Panton believed that God put Dawn into his hands for the making known of these doctrines far and wide. He rejoiced that he was unfettered by financial or other interests, and free to proclaim the whole counsel of God ... He was faithful to his charge to the end ... Who was Mr. Panton? ... David Morrieson Panton was born in the year 1870 in Jamaica, where his father was the Archbishop of the West Indies. Mr. Panton came to school in England ... at the Old Hall, Wellington ... and finally to Caius, Cambridge, where he studied Law, purposing to be a Barrister. At College, however, he delighted in the company of a godly Tutor, a man from Jersey, Labarestier by name. From him for the first time he heard the doctrines of **the coming Kingdom and glory of Christ, during the last thousand years of earth's existence, and the conditions upon which the disciples shall be called to share this special reign**. These truths revolutionized his life; they caused him to abandon a legal career; to live in the refusal of all earth's favours and rewards: unmarried, in lodgings, living on comparative pittance, and pouring forth his entire life and meagre substance in blessing upon all that he touched ... Mr. Panton's writings were sought and cherished by the most earnest Christians from the four quarters of the earth ... Mr. Panton became Pastor of Surrey Chapel, Norwich, in succession to Robert Govett..."*

* D.M. Panton, *The Dawn* (August 1955), 163-164.

"Like Robert Govett, **when he saw for the first time the truth of baptism by immersion, he obeyed at once, and came out of the Church of England** .... an invitation was received from the little church at Surrey Road [Norwich] inviting him to become their pastor .... His 24 years of 'full-time' ministry were fruitful indeed, and greatly blessed of God .... **Conversions were the usual thing and baptisms followed**. The Sunday School also was a hive of Spiritual activity, and reached a peak of over 600 scholars and 60 teachers and officers .... Added to these signs of a 'live' church was an added and widening missionary interest .... many were the young men and women - and some older - who surrendered their lives to God for service overseas or in the homeland during this period of his ministry. But God had shewn His servant that he too must fulfil a wider ministry, and implanted in his heart the desire to broadcast through the printed page the truths he had taught at Surrey Chapel…."*

* Surrey Chapel's *Book Of Remembrance.*

Panton founded and edited the popular *Dawn Magazine* from 1924 to 1955. It stated, "This magazine stands for [Page 322] Fundamentalism, and is opposed to all Modernist and Sacerdotal assumptions." Many of his articles were also published in other popular Christian living and prophecy magazines throughout the first half of the twentieth century. He was a frequent speaker at prophetic conferences.

"Pastor D.M. Panton, [is a] widely known writer and diligent student of prophecy…"*

* Oswald J. Smith, *Is The Antichrist At Hand?* (Tabernacle Publishers, 1927), 30, 45.

- O.J. Smith

The following endorsements reveal the vast influence D.M. Panton held among Christians in the first half of the twentieth century:

"With the publication of 'The Dawn,' Mr. D.M. Panton, whose writings on prophetic subjects are eagerly read on both sides of the Atlantic, enters the field of journalism amid the good wishes of friends far and near ... we wish the venture good success."

- *London City Mission Magazine*

"Mr. Panton is a Bible student and teacher of extraordinary vision and power .... From the standpoint of literature his writings are notable. But from the standpoint of spiritual illumination and insight they could come only from a Spirit-filled heart and mind."

- *Sunday School Times,* Philadelphia

"While it is vital fact that Scriptural inspiration ceased with God's closing of the Canon, it is also true that God raises up His special messengers in

different generations, and there are many who believe that D.M. Panton is one of these."

- Charles G. Trumbull

"The editor of this valuable magazine stands on a lofty watch tower .... its truths and warnings are sadly needed in these days of deepening apostasy."

- *Irish Times Magazine*

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"Having read each number of this magazine to date, we feel impelled to write a further word regarding its worth. It bears the imprint of thoroughness, and, clothed in graceful diction, reveals vigilance concerning events tangent on prophecy, soundness in doctrine, and warm-hearted outlook upon the mission field."

- *Trusting And Toiling*

Panton: "All are agreed that rank ***in*** the Kingdom is regulated by service and suffering: if entry itself, or exclusion, also turns on service and suffering, it is plainly only an extension of a momentous principle already accepted and taught. But before turning to the Word of God it may be well to observe that **many godly servants of Christ have understood the Scriptures to teach the possibility of a believer's exclusion.** Polycarp, an actual disciple of the Apostle John, says: '***If we please Him*** in this present Age, we shall also receive the Age to Come; and ***if we walk worthy of Him***, we shall also reign together with Him.' … Tertullian (as Dr. Seiss reminds us, *The Last Times*, p.242) testifies that in his day, the era immediately following on the Apostles, it was the custom for Christians to pray that they might have part in the First Resurrection ... but most assume that all chastisement is sharply confined to this life. ***The Judgment Seat is thereby shorn of all judicial function, and made totally unreal***. ... The belief that judgment for the believer is exhausted in this life is obviously untenable, because we have all known backsliders who died in the utmost worldly prosperity. ... It is not eternal death [taught in Rom. 8:12], for the believer is guaranteed eternal life: it is not present death, for it is contrary both to Scripture and to fact that all sanctified believers live to a great age, and all backsliders die young: **it is MILLENNIAL DEATH, the cutting asunder at the Bema. ... Where it will he asked, are the excluded during the Kingdom? ... Some, guilty of the very gravest offences, are TEMPORARILY IN GEHENNA (Matt. 5:22, John 15:6, Heb. 10:26, 27, Rev. 2:11)**. ... The denial of these solemn truths paralyses and destroys some of the most powerful stimulants God has supplied to His Church in its deadening struggle with the world, the flesh, and the devil; it empties of all horror the dread warnings to the backslider, and leaves him, if it does not put him, in a drugged sleep; and it drives privilege over the precipice of responsibility…" *

* D.M. Panton, ***The Judgment Seat Of Christ*** (Hayesville: Schoettle, 1993), 38, 50, 59, 72, 75-77.

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William Powell Clark (1864-1953):

"Born 25th of November 1864, son of the late Hon. J. P. Clark, Custos for Manchester, William Powell Clark was admitted to practise as Solicitor of the Supreme Court of Judicature of Jamaica on the 18th of December 1886. Appointed to the Public Service on the 14th of December 1892 as a Resident Magistrate, W. P. Clark served in different parishes and was President of the Discharged Prisoners' Aid Society. Mr. Clark was also co-founder of the Keswick Convention Jamaica in 1900, and retired as Resident Magistrate in 1926. He was engaged in Christian work up until his untimely death in 1953 at the age of 89. Funeral service took place on the 17th March 1953." *

* *Who's Who in Jamaica 1921-1924,* Biographical Notes file.

- *Who's Who in Jamaica*

William P. Clark participated in many missionary trips to Haiti (1934, etc.) with the Baptist Society.

Clark: "A question which has created considerable contention is whether all believers will share the Millennial Reign of Christ. It is clear that all who participate in it will reign; there is no Scripture which even suggests that any believer will be a subject in it. Two texts are sufficient to disprove that every believer will share in the Kingdom. ... [2 Tim. 2:12, Rev. 3:21] - Do all believers suffer? Are all overcomers? **The crown and the prize may be lost**. If there be a bare possibility only of exclusion, should we not make sure of entrance? Our non-belief will not affect the fact, if it is a fact."*

* W.P. Clark, "Current Errors Concerning The Second Coming," *The Dawn* (April 15, 1940).

Clark: "There is no hint in Scripture of resurrected believers being subjects in the Millennial Kingdom; the subjects of that Kingdom are the nations of the earth. ... **For believers it is a matter of reigning or exclusion. ... If accounted unworthy to reign with Christ, then, as stated in the parable of the talents, they will be cast out as unprofitable servants into the OUTER DARKNESS. ... or cut asunder and appointed their portion with THE UNBELIEVERS; but praise God, ultimately, at the end of the Kingdom reign, admitted into everlasting bliss**."*

* W.P. Clark, "The Eternal Security Of The Believer," *The Dawn (Nov.* 1947).

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Clark: "The real reason underlying the refusal of some dear children of God to accept belief in the punishment of unfruitful believers - not eternal, but during the millennial reign of Christ is an inadequate sense of the

Justice of God. ... Acceptance of the belief in the temporary punishment of such Christians during the Millennial reign safeguards the eternal merits of Christ's atonement on the cross, and at the same time, preserves the absolute Justice of God." *

* W.P. Clark, "The Justice Of God," *The Dawn* (Dec. 15, 1925).

Frank Victor Mildred:

F.V. Mildred was a Baptist writer. He is associated with Willesden Green Baptist Church in Starr's *A Baptist Bibliography.**

* Edward Starr, *A Baptist Bibliography* (New York: American Baptist Historical Society, 1964), 45.

Mildred: "...the Kingdom of the thousand years is a reward which can be won or lost. ... The Church today is worldly-minded and often spiritually helpless. It needs the tonic of this truth of 'the kingdom as a reward' to stir it from its lethargy."*

* D.M. Panton, *The Dawn,* vol. XXIX,no. 11 (1952).

Mary Ardine:

"Mary Ardine" is an assumed name of this writer.

Ardine: "All who are taken in these two companies will be member's of the Lord's body, and will reign with Him because they will have part in the First Resurrection. But even yet there will be some believers who will be left out as unworthy, and that is why the Lord bids us hold fast that which we have, that no man take our crown, and gives many similar charges, all addressed to His own people - a fact which evidently points to the possibility of some, even of those who believe in Him, failing to obtain the Kingdom. … 'But I do not quite follow you,' interrupted the Objector. 'How can Christians be in danger of missing the glory? Does not the Lord Himself say that whosoever believeth in Him hath everlasting life? How then can it depend on our faithfulness or service?' 'It is indeed a glorious and blessed fact' replied the Master **that eternal life is the gift of God through Christ. ... but the crown and the Millennial Kingdom, I take to be distinctly a reward for faithfulness.** It is to the overcomers. ... Accordingly, … we read of another day, the day of the Great [Page 326] White Throne, when all the dead shall hear His voice ... the saved and the unsaved, **some to the resurrection of life - those who believed in Him, but MISSED THE KINGDOM** - and some to the resurrection of judgment."*

* D.M. Panton, *The Dawn* (Feb. 15th, 1926).

Jesse Sayer:

Sayer was the author of *Alphabetical Studies Of Holy Scripture* (1930) and *Spiritual Thoughts On Solomon's Temple.*

Sayer: "The overcomer is manifestly the one who endures to the end; he is not temporary ... they will have part in the first resurrection. ... These will be granted ability to rule. ... You will reign with Christ; if you suffer you will be privileged to be in the Sovereignty with Him. ... May the Lord make us overcorners!"*

* D.M. Panton, *The Dawn* (Dec. 15th, 1934).

H. S. Gallimore:

H. S. Gallimore was Hon. Chaplain for the Chinese Mission, Jamaica.

Gallimore: "Are we to write down the five foolish virgins as lost? ... Most suggestive of all however is the First Resurrection. Only the blessed and holy have part therein. ... Whatever our school of thought, **how incumbent is it in each of us not to have counted himself to have apprehended, but to strive earnestly if haply we may through grace be reckoned worthy to attain that resurrection from among the dead and to enter in with the Lord at His coming**!"*

* H.S. Gallimore, "The Ten Virgins," *The Dawn* (Dec. 1947).

William Henry Griffith Thomas (1861-1924):

"Ordained in 1885, he served curacies in London and Oxford. ... From 1910 to 1919 he was professor of Old Testament (also systematic theology from 1915) at Wycliffe College, Toronto. Both schools trained evangelical Anglican ordinands. His last five years were spent in the U.S. as an itinerant teacher and Bible conference speaker. ... He spoke often at Keswick and prophetic gatherings in England and North America, helping found Dallas Theological Seminary, where but for death he would have taught. ... He fought Roman **[Page 327]** Catholicism, high church Anglicanism, Protestant legalism, German biblical criticism.... He contributed to *The Fundamentals* (1910), wrote regularly for *Bibliotheca Sacra* and produced weekly columns for *The Sunday School Times* and the *Toronto Globe*."*

* *Dictionary Of Christianity In America*, coordinating editor, Daniel G. Reid (Downers Grove, Illinois: Intervarsity Press, 1990).

- *Dictionary Of Christianity In America*

"This class of 13 students was the result of Dr. Chafer's burden and vision to found a seminary that would emphasize expository preaching and teaching of the Scriptures. In the winter of 1921Dr. Chafer shared this idea with Dr. Alex B. Winchester, pastor emeritus of Knox Presbyterian Church, Toronto, Canada, and Dr. **W. H. Griffith Thomas,** an outstanding Anglican scholar and professor of Old Testament exegesis at Wycliffe College, Toronto."*

* Available from **www.dts.edu/dts/Catalog98/gencral98/history98.htm**; Internet.

- *A Brief History of Dallas Theological Seminary*

Thomas: "While a genuine Christian who becomes a backslider will not be judicially condemned for ever, there will be a very serious measure of personal, **practical condemnation** when such an one stands before the Judgment seat of Christ to be dealt with according to works."*

* D.M. Panton, *Judgment Seat of Christ* (Schoettle, 1993), 73.

Thomas: "There is no other way of salvation, and no other merit than the sacrificial death of Christ on Calvary. But while this is true, it should be carefully noted that the Bible does not separate men merely into two classes, the saved and the lost, for it seems to reveal not only one class of saved ones, but several classes. ... The highest salvation is clearly associated with what the New Testament describes as 'the Body of Christ,' or 'the Lamb's Wife,' … **Yet the Bible clearly indicates that these are not the only ones saved we read of people raised at the last resurrection, judged according to deeds done in the body, and out of this number those whose names are found written in the Lamb's Book of Life (Rev. 20:12-15, 21:27).** Seeing that the members of the Church have long before been raised and glorified in the first resurrection (Rev. 20:4-6),**who are these mentioned as in the Lamb's Book of Life long after the first resurrection?"***

* W.H. Griffith Thomas, *The Principles Of Theology* (London: Vine Books, 1978).

Jessie Penn-Lewis (1861-1927):

Jessie Penn-Lewis was born in South Wales. She founded the *Overcomer* magazine in 1909. She is perhaps best known for her book, *War On The Saints.*

"Her ministry took her to Sweden, Russia, Finland, India, Canada and the United States. Her life became linked to the spiritual giants of her generation."*

*Jessie Penn-Lewis, *The Magna Charta Of Woman* (Bethany Fellowship, 1975) Preface.

Penn-Lewis: "Many may ask why we should go forward in ceaseless conflict and warfare with the forces of evil. It is for the prize of the throne. In His messages to the churches the Lord clearly holds out to all the incentive of reward. Paul's writings are full of reference to 'reward,' to all who will fulfil the conditions. ... Now what is the throne which awaits our ascended Lord? It is the Millennial throne of reigning and ruling the kingdoms of the world. ... **Then the Millennial throne of Christ is to be shared with others on certain conditions,** by the gift of Christ Himself. ... The obtaining of the prize of this 'high calling' of sharing the throne with Christ was the incentive which urged Paul on to count all things loss to obtain it, and to be willing to be made conformable to the death of

Christ as the primary means for reaching such an end (see Phil. 3:10-14). ... 'If by any means I may attain.'**... Paul was perfectly sure of his eternal salvation as a free gift from God, through the finished work of Christ ... but he again and again refers to the Prize which even he could not be sure of, unless he pressed on to fulfil the conditions for obtaining it.** In Romans 8:17, the same 'if' comes in again in connection with the same subject. ... What is in the balance, therefore, for every believer in the present warfare with Satan, which must intensify as the age closes, is the Millennial crown and throne."*

* Jessie Penn-Lewis, *The Overcomer* (Oct. 1934).

Charles Spelman Utting (1859-1951):

Charles S. Utting was a pastor and Christian writer in Norwich. He died in Acle, England.

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Utting: "This is progressive sanctification, a life-long process and growth, and in those cases where it is accomplished **will win its possessors a share in the First Resurrection, and the reigning with Christ in His Millennial Kingdom.** ... The teaching held by many and taught for nigh a century that if one be a child of God, a member of the Body, sin, worldliness, pleasure, and money-making, etc., will only entail 'loss' and that all Christians without exception will be 'caught up' at the same moment - has wrought immeasurable mischief, and violates as well as misapplies those Scriptures the Lord has mercifully given for believer's guidance, counsel, and warning."*

* C.S. Utting, "Sanctification For Glory," *The Dawn* (June 15, 1940).

Phillp Mauro (1859-1952):

"As far as twentieth century Christian figures are concerned, Philip Mauro stands out as one of the most captivating. After coming to a saving knowledge of the Lord in 1903, at the age of forty five, Mauro, a member of the bar of the Supreme Court of the United States and one of the foremost patent lawyers of his day, began his 'Testimony' of what was to him the most important event in his life. His repeated successes in courts of law, coupled with his legal briefs, could not but gain recognition, for they were 'models of accuracy, conciseness, and literary finish.' As such, they were 'frequently used by judges in the text of their decisions.' Perhaps one of the most important occasions where his legal work was requisitioned was in connection with the famous Tennessee-Scopes trial in 1925. The brief or argument which Bryan used, and thereby won the case, was prepared by Philip Mauro."*

* *The Preterist Archive*, available from **www.preteristarchive.com**; Internet.

Mauro later began to spiritualize many aspects of Bible prophecy. Nevertheless his views found in such early works as *Looking For The Saviour* and *God's Pilgrims* are very much worthy of consideration.

Mauro: "And let it not be forgotten that there is not only 'the recompense of reward' for faithfulness and obedience, which Moses had in view (Heb. 9:26), but also that there is 'a just recompense of reward' for 'every transgression and disobedience' (Heb. 2:2, 3). For the saints are, ***every one***, to receive 'the things done in his body, according to that he hath done, whether ***good or bad***.'We know it is quite common, and alas! exceedingly popular, in this lax and easy-going day, either to ignore, or actually to set aside, this [Page 330] solemn and salutary warning concerning the Judgment seat of Christ. **Saints are quite willing to hear about receiving recompense for the things done in the body that are 'good'; but are disposed to close their ears to the warning that they are to receive equally for the deeds that are 'bad.'** But there stand the words of God, and we dare not set them aside, or water down their very clear meaning. Who can say to what extent the present low spiritual condition of the saints is due to the prevailing tendency, on the part of those who assume to teach and instruct them, to disregard or blunt the edge of the sharp warnings of Scripture, of which there are many, or to explain them away, or to assign them to others than the children of God, for whose benefit they are given?"*

* Philip Mauro, *Looking For The Saviour* (Fleming H. Revell Co.), 66-68.

Mauro: "It may be of interest to the reader to learn that the writing of this book was begun and finished on the memorable voyage of the Steamship Carpathia which was interrupted by the rescue of the survivors of the Titanic, and by the return with them to the port of New York. ... The destruction of the Titanic is a foreshadowing of what is about to happen to the great 'civilization' upon which man has expended his energies, and in which he puts his confidence. For the unconverted, the obvious lesson of this tragic event is to inquire concerning the lifeboat. But there are also solemn and important lessons in it for the saints of God. Some of those lessons the writer has endeavoured to set forth in the following pages. ... The Epistle of the Hebrews is concerned solely with a people who have been already redeemed from the bondage of sin and the dominion of death, and whom God is bringing 'into Glory.' The 'salvation' spoken of in Hebrews is **not** the justification of the sinner from his sins. It is **not** the reconciliation to God, through the Death of His Son, of those who were by nature enemies and aliens in mind through wicked works. **It is of the utmost importance that the reader take notice of this; for otherwise the special significance of the letter to the Hebrews cannot be**

understood. The Son of God is not a Priest on behalf of the unconverted. He does not intercede for them, but solely for His own redeemed people. ... We often hear the passage 'How shall we escape if we neglect so great salvation?' used in preaching to the unsaved, and presented as a warning to them of the danger of neglecting the forgiveness and justification which God has made available to all who believe His Gospel. It needs but the slightest attention to the passage to make it perfectly clear that the 'we' who are in danger of suffering loss through neglect of the 'so great salvation' mentioned there, **are the redeemed people of God, the children of God, and heirs of salvation**. **The 'faith' spoken of in Hebrews is not believing unto righteousness (Rom. 10:9), but** [Page 331] **believing unto the saving of the soul (Heb. 10:39),** which is a very different thing, as will appear later on. .... **Since the Epistle to the Hebrews has to do solely with the experiences of a redeemed people, it follows that certain passages (Heb. 6:4-6 and 10:26-31) which are sometimes taken as indicating the eternal condemnation of the persons to whom they refer, cannot have that significance. That the people of God can bring upon themselves great suffering and loss is clearly set forth in many Scriptures.** But it is equally clear that they cannot themselves be lost. ... We are prone to slight the warnings of Scripture, and are all too ready to assign them to others than ourselves - to 'the Jewish remnant' for example. Let us be on our guard against the deceitfulness of our own hearts, as well as against the deceivableness of sin. We cannot afford to neglect the warnings of Scripture; and there is no room for doubt as to those for whom the warnings of Hebrews are intended. They are, beyond question, for those who have been redeemed by the precious Blood of Christ. ... **From the Scriptures discussed above we understand that the ENTRANCE into the glory of that Kingdom is a prize, or reward.** A man must be born again in order to enter, or even see the Kingdom of God (Jn. 3:3, 5);**and also in order to enter that Kingdom he must do the will of God. For the Lord has plainly declared, 'Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the Will of My Father, Who is in heaven'** (Matt. 7:21)."*[6]

* Philip Mauro, *God's Pilgrims* (Harrisburg: Christian Publications, 1969), 6-7, 11-12, 17-18, 81.

Thomas Mitchell Chalmers (1858-1937):

T.M. Chalmers was the founder of the New York Jewish Evangelization Society. Panton testifies that Chalmers embraced his teachings:

[6] Hear Here!

"His sympathy with the *Dawn* was ... exceptional, and his reproduction of our articles on the other side of the Atlantic we deeply appreciated."*

* D.M. Panton, *The Dawn* (April 15th, 1937).

- D.M. Panton

Stephen Speers Craig (1855-1936?):

S.S. Craig pastored a church in Toronto, Canada. Later, he was for many years a lecturer at the Rochester Bible Training School.

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He authored *The Dualism Of Eternal Life*, which was published in 1916. An original copy of this book was stamped with "From Pastor S.S. Craig, 1192 Atlantic Ave. Rochester, N.Y." The Historical Division of the Central Public Library in Rochester lists Craig at this same address in 1935-36.

Craig's powerful articles against modernism appeared in fundamentalist periodicals such as *Watchword and Truth* (e.g. April, 1913) and *Foundation Magazine* (e.g. July-August, 1999). Craig also contended against postmillennialism with great fervour.

Craig: "Only those who endure unto the end will have salvation in the second degree. Matt. 24:13. And if those who do not endure unto the end miss the second stage of salvation, what will be the consequence, the penalty? **They will LOSE THE MESSIANIC KINGDOM. ... Every saved man must have his BAPTISM OF FIRE now in this age, or in the age to come.** 'God is not mocked.' Gal. 6:6-8. ... He who sincerely accepts Christ as his Saviour from sin is in turn accepted of God, for Christ's sake, forgiven, regenerated, and justified. ... This is his justification as a sinner. And we may affirm, as a general principle, that it can never be lost. ... **According to the traditional theory a man can have salvation, and break every one of the commandments enumerated by the Saviour, and yet enter the Millennial kingdom, because they say, it is all of grace. But Gal. 5:19-21 and 2 Cor. 12:19-21, not to cite other passages, prove the falsity of the assumption. ... Only those who have attained real spiritual union with Christ by self-denial and self-sacrifice effected through the power of the Spirit of Christ as crucified and risen, will share in the glory of the first-resurrection.** ... How pathetic the thought that for the great majority of Christians their end is not maturity and Millennial glory, but **exclusion,** destruction and **age-lasting Judgment**. ... What an inconceivable loss it will be to **THE CHRISTIAN to be shut out from the Messianic Kingdom for a thousand years, and CONFINED IN THE HADEAN PRISON? Matt. 5:21-26.** Surely the 'wages of sin is death' for the carnal Christian as well as for the sinner. And why should it not be so?"*

* Stephen S. Craig, *The Dualism Of Eternal Life* (Rochester: 1916), 26, 115, 143,161.

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Lt. Col. George Frederick Poynder (1851-1942):

G.F. Poynder was a surgeon, missionary and author. He went to school at Charterhouse (a private school in the UK) and then to Cambridge. He became a medical doctor in 1879. As a Surgeon Major he served hospitals in India and England. The following is a note from his family Bible:

"At the end of 1917 I was asked by the Director of Mildmay Mission to the Jews - Rev. S. Wilkinson to take up work as a Medical Missionary, which I was delighted to do."

Along with many of the other accountability teachers in his day (e.g. Panton, Hurnard, Sladen, Schofield, etc.), Poynder participated in the *Prophecy Investigation Society* conferences. It appears he spent the latter part of his life suffering from heart disease, where confined to his home (Wootton, St. Lawrence, Church Grove, Fleet in Hampshire), he authored many excellent books on Bible prophecy.

"I have no hesitation in saying that the matter presented by my beloved friend is of urgent importance."*

* Samuel Wilkinson, in the Foreword to Poynder's *Judgment* (Wooton, St. Lawrence, Church Grove, Fleet, Hants).

- Samuel Wilkinson

"A very thoughtful, gracious work [i.e. *Prophetic Studies]* by one who has made prophecy the study of a lifetime. ..."*

* D.M. Panton, *The Dawn* (Nov. 1st, 1937).

- D.M. Panton

Poynder: "This was the prize, 'the out-resurrection from amongst the dead' for which the Apostle Paul was striving, lest when he had preached to others, he himself should be a castaway, i.e. rejected at the judgment-seat of Christ for the prize; ... This also was the prize for which the martyrs suffered themselves to be tortured, not accepting deliverance that they might obtain a better resurrection, that is, **the first resurrection** .... How important it is then for us to examine ourselves, and see whether we be in the faith. ... And may we ever [Page 334] bear in mind the solemn warning contained in the judgment meted out to the wicked and unprofitable servant - His own bond-slave, entrusted with His Master's goods, and which had been more or less carefully preserved – 'Thou wicked and slothful servant, - thou knewest - thou oughtest therefore ... take the talent

from him ... **and cast ye the unprofitable servant into outer darkness:** there shall be weeping and gnashing of teeth'....We may conclude that as he is his Lord's own bond-slave, bought with His own most precious Blood, entrusted with His goods, his name was entered in the Lamb's Book of Life ... **though he will of necessity have MISSED reigning with Christ in the Millennial Kingdom**. ... He immediately passes on to the account of the second or General Resurrection. ... This separation and judgment must take place when the Great White Throne is set ... those whose names are not written in the Lamb's Book of Life will be cast into the Lake of Fire; whilst those whose names are in that book, **but were not judged to be worthy of the first resurrection, now enter into eternal life, so for them the Lord's promise as recorded in John 6:39, 40, 44, 54, four times repeated, will be literally fulfilled ... they will have everlasting life, being raised up as promised 'at the last day'.** ...Butlet it never be forgotten; - he will miss the prize, the first or better resurrection, the joy of entering the Marriage Feast, and living and reigning with his Lord during the Millennium."*

* *The Dawn* (March 15, 1928).

Dr. Alfred Taylor Schofield (1846-1929):

"Alfred Schofield, M.D., a distinguished Harley Street physician, an author of considerable repute, editor of various magazines, and one of the best known Christian workers in London, was born in Rochdale. ... From his conversion at the age of fourteen, until his home-call at the age of eighty-three, he was one of the most active leaders in various branches of Christian work. ... He was a valued helper in the great missions of Moody and Sankey ... also in the missions of Torrey and Alexander. He was a member of the Prophecy Investigation Society and the Victoria Institute, as well as other societies, and a Fellow of the Royal Geographical Society."*

* Henry Pickering, *Chief Men Among The Brethren* (Neptune, N.J.: Loizeaux, 1996).

- *Chief Men Among The Brethren*

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Thomas Corwin Horton refers to A.T. Schofield as the "famous physician and author."*

* Thomas Corwin Horton, *These Premillennialists, Who Are They?* (Los Angeles: 1921).

Schofield's brother was R. Harold A. Schofield (1851-1883) who was the first medical missionary to Shan-Si, China.

Schofield: "...we are all perfectly clear that entrance into eternal life is of grace alone ... but Scripture clearly shows that there are definite rewards and losses with regard to our Christian conduct in this world. ... This is the

point I would put definitely before you. For forty years I have glossed over every passage which refers to **exclusion,** and have refused to apply it to the Christian man. But on the face of them, these passages do apply to Christians everywhere. They are in Epistles written to Christians, and are safeguarded at the time, as applying to Christians. I feel that when an Apostle says, 'Be not deceived,' there may be great danger that some will be deceived, in applying Scriptures to other people and carefully shielding the application from ourselves. First, I would appeal to you, on those grounds, quietly to read those short passages which have been alluded to, many of them, over again. ... 'Be not deceived.' Why that solemn warning? No one that is an unconverted adulterer will inherit the kingdom of God. What class then could be deceived? Only Christians. ... Does not the Apostle bring home to the consciences of Christians (not merely professors or clearly unconverted people to whom these words surely cannot apply), the fact that they shall not inherit the kingdom of God by which **I here understood the Millennial Kingdom** of Christ?"*

* *The Entrance Into The Kingdom Of God,* Prophecy Investigation Society, Nov. 12th, 1909 (London), 31-32.

Schofield: "'Judgment-seat of Christ.' Christians have long sought to minimize this expression in its solemnity and its reality, lest it conflict with John 5:24 ... and have tried by parading Greek to obscure its meaning. 'This is not a judgment-seat,' they say, 'but only a 'Bema' tribunal whence on a sort of prize day rewards are given to faithful servants.' But this is only to obscure Scripture. It is true that the word in the Greek is Bema, but then Bema means 'judgment-seat,' and is used in Scripture to describe the judgment-seats of [Page 336] Pilate, of Caesar, of Herod, of the Son of Man (John 5:22), as well as of Christ?"*

* A.T. Schofield, *The Life That Pleases God* (Glasgow: Pickering & Inglis), 114.

Henry William Fry:

Fry wrote in the late 1800's. Some of his titles included, *God's Plan In The Bible, The Seal Of Heaven, The Brand Of Hell* and *Life In Babylon*. His works were endorsed by many of the leading dispensational scholars of his day. *The Brand Of Hell* was an early "left behind" novel that foresaw an incredible amount of world events, technology, and other advancements in the twentieth century.

Fry: "It is also a very solemn teaching and warning which is contained in the following parable of the talents. The kingdom of heaven is again spoken of, for the man called ***His own servants*** (not those who do not own Him as their Lord) and delivered ***unto them*** certain trusts. These trusts some made the most of, others neglected. Those who faithfully used their

talents received a reward, those who neglected to use them, though equally believers, and equally professors, or Christians as we should call them, ***were cast out***;not because they did not believe, not because they sinned, simply because they were slothful and unprofitable! ... Then commences the scene of terror, when the unsanctified and unsaved dead will be summoned to stand before the awful judgment seat of the **Great White Throne! But others will also be there who will not be cast into the lake of fire. Those believers whose names are written in the Lamb's Book of Life, but who failed during their lifetime to seek and find, through consecration of their bodies and faith in Jesus Christ, that sanctification or holiness, or purity of heart without which no man shall see the Lord, and who did not stand before Christ's Judgment-seat, will also appear at this dread Bar!** ..."*

* H.W. Fry, *God's Plan In The Bible* (London: Marshall Brothers, 1904), 42, 56.

Isaac Massey Haldeman (1845-1933):

"Baptist pastor. Born in Concordville, Pennsylvania, Haldeman received his education at West Chester Academy and was ordained to the Baptist ministry in 1870. ... Haldeman was deeply committed to the fundamentalist crusade against 'worldliness' in any of its forms but especially the theater. ... Haldeman was also active in the fundamentalist-modernist controversy, contending with fellow Baptists Comelius Woelfkin, Harry Emerson Fosdick and Walter Rauschenbusch. He authored scores of books and pamphlets. ... In 1909 William Jewel College conferred on him an honorary degree of D.D."*

* *Dictionary Of Christianity In America*, coordinating editor, Daniel G. Reid (Downers Grove, Illinois: Intervarsity Press, 1990).

- *Dictionary Of Christianity In America*

"...for over forty years pastor of the First Baptist Church in New York City, and possibly the staunchest exponent of premillennial truth in his generation ..."*

* A. Edwin Wilson, *Selected Writings Of A. Edwin Wilson* (Hayesville, North Carolina: Schoettle, 1996), 381.

- A. Edwin Wilson

"So far as my knowledge extends, Dr. Haldeman is the greatest prophet of the Lord now standing in any pulpit in this country."*

* Wilbur M. Smith, *A Preliminary Bibliography For The Study Of Biblical Prophecy* (Boston: W.A. Wilde Co., 1952), 36.

- James M. Gray

"Pastor Haldeman is a valiant fighter and a hard hitter in the battle for the primitive faith."*

* *Serving And Waiting* (May 1913).

- *Serving And Waiting*

"Dr. Haldeman was probably the most influential preacher of prophetic themes in his generation in this country."*

* Wilbur M. Smith, *A Preliminary Bibliography For The Study Of Biblical Prophecy* (Boston: W.A. Wilde Co., 1952), 24.

- Wilbur Smith

"God raised up able men who would not accommodate, men highly trained and deeply and irrevocably dedicated to the Word of God. Their names deserve reverent mention often for they were God's giants against a black sky. [Page 338] Outstanding were AJ. Gordon of Boston, I.M. Haldeman of New York City. ... These and many others belonged to early fundamentalism's hall of fame ..."*

* George W. Dollar, "The Early Days of American Fundamentalism", *Bibliotheca Sacra*, April 1966, 116.

- George Dollar, *The Early Days of American Fundamentalism*

Haldeman: "The preachers who have preached and by their preaching have built nothing better than wood, hay and stubble on the foundation of Christ will be judged as unfaithful stewards of the Word of God. ... **None of these shall enter into and share the joy of the Lord. They cannot take part in the kingdom on earth**. ... O the pitiableness of it. Redeemed and doing nothing for Christ. ... They will miss the 'well done.' They cannot enter into the joy of the Lord. **They will have no part in the kingdom of the thousand years on earth**."*

* I M. Haldeman, *Ten Sermons On The Second Coming* Of *Our Lord* (New York: Fleming H. Revell, 1917).

Haldeman: "The wicked servant [Luke 19:12-27] belongs to the category of those who shall be ashamed before Him at His coming; who shall not receive an abundant entrance into the Kingdom; who shall lose their crown and be shut out from participation in 'the joy of the Lord,' even His rule and glory on the earth."*

* I M. Haldeman, *The Coming Of Christ: Premillennial And Imminent* (Charles C. Cook, 1906), 57.

Alexander Patterson (1844-1912):

Patterson is known for his book *The Greater Life and Work of Christ.*

Patterson: "The fact of the chastening of the unfaithful servant at the judgment of the saints, is also taught directly by Christ ... [Luke 12:45-48]. Here is certain exposure, condemnation, **and more,** for the fruitless or faithless servant. 'Beaten with many stripes' does not mean the loss of the soul, but does mean more than has been generally taught. The 'stripes' are connected with the coming of Christ. The same truth is taught in the parables of [Page 339] the same talents when the unprofitable servant is cast out

‘into the outer darkness: there shall be the weeping and gnashing of teeth.’ [Matt. 25:30].”*

* Alexander Patterson, *The Greater Life And Work Of Christ* (Chicago: Fleming H. Revell, 1896), 317.

Siegfried Abraham Goebel (b.1844):

“German Reformed; ... He was educated at the universities of Erlangen (1863-64), Halle (1864-65), and Berlin (1865-67), and was deacon at St. Peter’s, Posen (1868-74), court preacher at Halberstadt (1874-89), and consistorial councillor at Munster (1889-95). Since 1895 he has been professor of theology at the University of Bonn.”*

* *The New Schaff-Herzog Encyclopedia* (New York And London: Funk And Wagnalls Company, 1909).

- *The New Schaff-Herzog Encyclopedia*

Goebel: “But great and glorious as is this reward, so heavy, on the other hand, is the punishment that will be inflicted **on those who let the Word entrusted to them lie dead and useless**. For not merely will the Lord leave to the faithful the rich product of their earthly labour even in the future kingdom of God as their crowns of rejoicing ... but He will also over and above reckon to their glory what He takes from the indolent. ... Christ, in the hour of His coming, besides depriving every idle, unfaithful servant of what was entrusted to him, **will also inflict on him the penalty of exclusion from His kingdom;** what Luke says of this punishment of the servant already implies that he has no share in the kingdom of his lord, and therefore that he who is like him **will have no share in the kingdom of Christ** ... and if the hour of Christ’s Second Advent will be an hour of reckoning even for His disciples, how much more will it be an hour of judgment for His enemies!”*

* Siegried Goebel, “The Servant’s Of Christ And Their Responsibility”, *The Dawn* (Nov. 15, 1928).

Lt. Col. Joseph Sladen (1841-1930):

“The late Joseph Sladen, who died at an advanced age in 1930, was for many years in touch with Open Brethren. He was son-in-law to the Earl of Cavan, who also had been associated with them for a great while until his death in 1887.”*

* G.H. Lang, *Anthony Norris Groves* (Schoettle, 1988), 297.

- G.H. Lang

Joseph Sladen’s wife was the daughter of Frederick Edward Gould, the 9th Earl of Cavan. Based on his writings, Gould himself appeared to have also been an advocate of selective resurrection.

Burke's *Peerage And Baroneiage* gives the following in formation in regard to Sladen's wife:

"Sarah Sophia, *m. 14* July, 1875, Lt.-Col. Joseph Sladen, of Ripple Court Kent, late R.A., and *d.* 8 July, 1914,leaving issue. He *d.* 17 April, 1930."

Sladen died in Wimborne, England.

Sladen: "'Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate ... shall inherit the Kingdom of God.' To whom are these solemn words addressed? 'Unto the Church of God, which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints.' So it appears that some of the Church of God at Corinth were not walking worthy of their calling; but that on the contrary they were unrighteous and defrauding their brethren. They were apparently ignorant that such conduct **would exclude them from the Kingdom of God** unless they repented of their sin. Hence the warning of the Apostle. 'Be not deceived.' No evil-doers will have part in the manifested Kingdom of God ... All men of faith in all dispensations will have their part in the Eternal City, the metropolis of the Eternal Kingdom. But positively, **good works done after justification by faith are necessary for entrance into the Millennial Kingdom of God;** and negatively, 'the works of the flesh' bar entrance into it."*

* Joseph Sladen, *The Entrance Into The Kingdom Of God*, Prophecy Investigation Society, Nov.12th, 1909 (London).

Sladen: "What vexation and sorrow will be theirs who refuse the Lord's command to strive to enter into the kingdom of Christ and God by the narrow door, when they realize that **they are debarred from entrance into that kingdom of glory** through their unbelief in the necessity of striving with all their heart to do so!"*

* D.M. Panton, *The Dawn* (March 15, 1939).

Sladen: "Salvation then refers to the gift of Eternal Life, and also to the coming Kingdom of Glory. ... It is clear from this Scripture that the heirs of God have an unconditional promise of eternal life, and an heritage in the City of [Page 341] God; but the joint heirs with Christ have a conditional promise of glory in the coming Kingdom, **if the conditions are fulfilled**."*

* D.M. Panton, *The Dawn*, vol. VI,no. 9 (Dec. 16th, 1929).

Sladen: "All the saints will reign in the eternal Kingdom on the ground of grace alone, as heirs of God; although **some will have lost the joint heirship with Christ in His temporary Kingdom**."*

* D.M. Panton, *The Dawn*, vol. v, #2 (May 1 st, 1928).

George Hawkins Pember (1837-1910):

G.H. Pember is best known today for *The Earth's Earliest Ages* (1876). It predicts the rise of Theosophy (i.e. Christianized occultism) in the last days. At one time, Pember was recognized around the world for his writings on Bible prophecy:

"G. H. Pernber was a noted teacher of scripture in the latter decades of the nineteenth century in Britain. He gave special attention to interpretation of prophecy in relation to history, both ancient and modem."*

* *The Witness* (July 31,1996).

- *The Witness*

"One of the most valuable expositions of prophecy ever published. It is written in a popular and interesting style, and handles with masterly discriminating, scholarly research, and eloquent description the principal prophecies of the Bible."*

* G.H. Lang, "Selective Resurrection And Rapture" *The Disciple* (Conley& Schoettle, 1984), 76.

- *The Prophetic News*

"In the latter part of the last century and the beginning of this a Cambridge classical scholar, G.H. Pember, M.A., became a leading exponent of prophetic Scripture and of Selective Resurrection."*

- G.H. Lang

"...one of the best Bible scholars in Great Britain."*

* Wilbur M. Smith, *A Preliminary Bibliography For The Study Of Biblical Prophecy* (Boston: W.A. Wilde Co., 1952), 35.

- Wilbur Smith

Even Charles Spurgeon (who was never quick to approve of prophetic studies) was inclined to call Pember's *The Great Prophecies* an "investigation of prophecy in an intelligent manner, with a calm and judicial temper."*

* Charles Spurgeon, *The Sword and the Trowel* (London: Passmore & Alabaster, 1882).

Pember: "But, if any demur to their soothing and comfortable but sloth-inducing creed, they straightway cry out, that he is denying the grace of God. Very different, however, as we have seen is the language of the Bible. For while it tells us that the gift of God is eternal life, it at the same time, insists that we must run the race, and contend for the mastery, if we would win the crown; **that we must finish the work which we came here to do if we would enter into God's Millennial Sabbath-rest**;... that it is to the overcomer alone that Christ will give to sit with Him upon His throne: that we must endure with Him now, if we would reign with Him hereafter…"*

* G.H. Pember, *The Church, The Churches, And The Mysteries*, vol. 3 (Conley & Schoettle, 1984), 93-94.

Pember: "Those servants of the Lord who shall be found to have been faithful will be judged worthy of the First Resurrection, and will immediately be made Priests of God and His Christ, and will reign with Him for a Thousand Years. ... **But the unfaithful servants will be banished into the darkness without the pale of the Kingdom, where they will be detained, and dealt with according to the sentence of the Lord, until the Last Day. Then, when the time of reward has passed by, He will raise them up to everlasting life** ... butcan it be that children of God will, in any circumstances, need literal cleansing fires for the completion of their sanctification? Believers as a body repudiate such a suggestion: they have never been taught, that those who are saved by the Blood of Christ can possibly have anything to suffer after the close of the present life .... **If, then, there be any logical sequence in the passage, THE SALTING MUST TAKE PLACE IN HELL.** And, since the Lord is here dealing with the faults of believers, what can the salting with fire mean but the burning away of corruption? ... **the Second Death is nothing less than the Lake or Fire and Brimstone** ... Surely, if they leave the world fully justified, but incompletely sanctified, **it follows that THEY WILL BE HURT OF THE SECOND DEATH, THOUGH ONLY TEMPORARILY; for the life of Christ is in them, and must finally vanquish the power of death.** ... Ofcourse, when we speak of the sanctification of the overcomer as not having been completed, we have no thought of absolute holiness in our [Page 343] minds, but only the standard which God has appointed for attainment in this present life. …"*

* G.H. Pember, *The Great Prophecies Of The Centuries Concerning The Church*, vol. 4 (Conley & Schoettle, 1984), 104-105, 110-111, 114-115.

J. Hudson Taylor (1832-1905):

After studying medicine and theology in England, J. Hudson Taylor went on to found the China Inland Mission. Before his death J. Hudson Taylor established 205 mission stations with 849 missionaries from England, and 125,000 witnessing Chinese Christians. He died in Changcha, China.

"Mr. Hudson Taylor once told me that the premillennial view was the inspiration of his life and had been the chief incitement that had taken him to China and had led him to form the China Inland Mission."*

* *The Dawn* (March 1st, 1935).

- H.W. Frost

"One of the most revered names in modem missions."*

* George W. Dollar, *A History of Fundamentalism in America* (Greenville: Bob Jones University Press, 1973), 365.

- *A History of Fundamentalism in America*

"This mighty man of God cannot be claimed by any denominational body as belonging distinctly to their company. He and his mission swept out beyond all barriers of denominational restraint, but, in his monumental biography, by Dr. and Mrs. Howard Taylor, there is this clear and convincing note regarding his own personal convictions: 'The Rev. W. G. Lewis was the minister of the Baptist church, of which Mr. Taylor had become and long remained a member' (Vol. 2, p. 17). This same Mr. Lewis, who was editor of 'The Baptist Magazine' in 1865, was the man who urged Hudson Taylor to make a wider appeal for inland China by articles from his pen. Thus, in no small manner, have the Baptists an interest in Hudson Taylor and 'The China Inland Mission.'"*

* John G. Ridley, M.C., *Who Are These?* (Glebe, Sydney: Australian Baptist Publishing House Limited).

- John G. Ridley, M.C.

"But there were some of the earliest of these students who doubted this last opinion [i.e., that all true Christians share in the First Resurrection] and thought that the high honour of reigning with Christ was contingent upon faithfulness to Him in this life.... **Hudson Taylor** held the same view. ..."*

* G.H. Lang, "Selective Resurrection And Rapture…" *The Disciple* (Conley& Schoettle, 1984), 74.

- G.H. Lang

Taylor: "The question is frequently asked, Who are represented by the daughters of Jerusalem? They are clearly not the bride, yet they are not far removed from her. ... They have forgotten the warning of our LORD in Luke 21:34-36; and hence they are not 'accounted worthy to escape all these things that shall come to pass, and to stand before the SON of Man.' They have not, with Paul, counted 'all things but loss for the excellency of the knowledge of CHRIST JESUS the LORD,' and **hence they do not 'attain unto' that resurrection from among the dead, which Paul felt he might miss, but aimed to attain unto.** We wish to place on record our solemn conviction that **not all who are Christians,** or think themselves to be such, will **attain to that resurrection of which St. Paul speaks in Phil. 3.** ..."*

* J . Hudson Taylor, *Union And Communion With Christ* (London: China Inland Mission, Ninth Impression, 1929), Appendix: "Daughters Of Jerusalem".

Elijah Richardson Craven (1824-1908):

"Elijah Richardson Craven ... was one of the many northern Presbyterian pastors who spearheaded a shift from postmillennialism among

evangelicals between the Civil War and World War 1. Craven received his B.A. in 1842 at College of New Jersey (Princeton) and then finished Princeton Seminary in 1848, but not before studying law (1842-44). He served as a math tutor at the College of New Jersey (1847-49). ... He served in a number of important denomination positions during his ministry. He was chairman of the committee for the revision of the Book of Discipline of the Presbyterian Church (1879-82) and moderator of the General Assembly of the Presbyterian Church North in 1885. Craven, as did almost all Presbyterian pre-millennialists of his era, worked hard to fight the rising tide of liberalism that eventually gained ascendancy in his denomination. ... He was a speaker at many of the prophecy conferences that were convened during the last quarter of the nineteenth century. ... His greatest work accomplished on behalf of pre-millennialism was as the American editor who enlarged Lange's commentary on the book of [Page 345] Revelation. ... Craven, along with James H. Brookes and Nathaniel West, were late-nineteenth-century premillennial leaders within the Presbyterian Church and evangelicalism at large. It is largely due to their work that pre-millennialism became synonymous with evangelicalism."*

* *Dictionary Of Premillennial Theology*, Mal Couch, general editor (Kregel, 1996), 74.

- *Dictionary of Premillennial Theology*

"Of the many widely-read students of prophecy in our country in the latter part of the nineteenth century, I would say that there were five who could be called outstanding, scholars of unquestioned ability and deep insight into the Word of God. These would be Dr. Samuel H. Kellog ... James H. Brooks ... **Dr. E.R. Craven** ... the Reverend George N.H. Peters ... and Dr. Nathanael West. ..."*

* Nathaniel West, *The Thousand Years* (Fincastle, Virginia: Scripture Truth Book Co.), Foreword by Wilbur Smith.

- Wilbur Smith

"… one of the most accomplished scholars in the country…"*

* James H. Brookes, *The Truth* (Vol. 5, 1879).

- James H. Brookes

Craven: "Into that glorious company of the **First Resurrection** it is probable **that only those** who have been partakers of Christ's humiliation and suffering (either personally or throughout the present aeon) shall be received - a select portion of the redeemed, including the martyrs."*

* D.M. Panton, *Judgment Seat of Christ* (Schoettle, 1993), 39. See also Craven's note on p. 391 of Lange's *Revelation Commentary*.

Joseph Augustus Seiss (1823-1904):

"Lutheran minister and author. Born of Alsatian stock near Graceham, Maryland ... when sixteen, Joseph Augustus Seiss ran away from home

when his father forbad him to study for the ministry. Seiss spent two years at Gettysburg Seminary (1839-1841) and was licensed by the Lutheran Virginia Synod to preach when he was nineteen. After pastorates in West Virginia, Virginia and Maryland, Seiss served St. John's Church in Philadelphia (1858-1874), then the largest English-speaking Lutheran congregation in America. ... An editor of *The Lutheran* (1867-1879), a pioneer of the General Council of the Evangelical Lutheran Church in North America (1867) and its president [Page 346] (1888), Seiss was a popular preacher, prolific author (publishing more than one hundred titles)…"*

* *Dictionary Of Christianity In America,* coordinating editor, Daniel G. Reid (Downers Grove, Illinois: Intervarsity Press, 1990).

- *Dictionary Of Christianity In America*

Wilbur Smith lists Seiss's *The Apocalypse* as the "most famous work published in this country on the Book of Revelation."*

* Wilbur M. Smith, *A Preliminary Bibliography For The Study Of Biblical Prophecy* (Boston: W.A. Wilde Co., 1952), 30-31.

Seiss taught that the slothful servants, virgins, etc. in Christ's accountability parables represent true believers. He held that partaking of the First Resurrection, escaping outer darkness and avoiding being "cut asunder" are rewards and privileges for obedient Christian service. Nevertheless, he mainly applied these warnings and blessings to the pre-trib rapture and the coming tribulation period (not the millennium).

Seiss: "In the parable of the pounds we also read of a servant who was no less a servant than his fellow-servants. ... He, however, behaved so unprofitably toward his trust that it was eventually taken away from him, and **no reward or rulership was given him as to his more industrious and faithful fellows**. No man can take the parable and say that this servant represents such as shall finally perish. ... To be saved is one thing; to be rewarded is another. The one is through the grace of God only; the other is according to works and attainments only. ... It is only hard service that brings reward, and a real bearing of the cross that secures the crown. ... **The first translation will partake of equal privileges with the first resurrection, and therefore must possess equal qualifications**. And if martyrdom in fact was necessary as a preparation for the first resurrection, **a living martyrdom is necessary to qualify for the first translation**. ... Here (i.e. Phil. 3:15 -) we see, as in many similar passages, the connection of sufferings with these high blessings."*

* Joseph Augustus Seiss, *The Parable Of The Ten Virgins* (Smith, English, 1862),187.

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James Robinson Graves (1820-1893):

Before the breaking out of the Civil War, the paper that Graves edited had attained the largest circulation of any Baptist paper in the world.

"...clergyman, author, was born April 10, 1820, in Chester, Vt. He is a Baptist clergyman of Nashville, prominent as a controversialist; and is the author of *The Great Iron Wheel*, or *Republicanism Backward, The Little Iron Wheel; The Intermediate State; Old Landmarks; Intercommunion of Churches; The Redemptive Work of Christ; The New Great Iron Wheel; Denominational Sermons;* and *Parables and Prophecies of Christ.*"*

* *Herringshaw's Encyclopedia of American Biography*, 416.

- *Herringshaw's Encyclopedia of American Biography*

"Southern Baptist preacher, editor and publisher who led in the formation of the Landmark Movement. ... by 1848 he was editor of *The Tennessee Baptist* ... By the eve of the Civil war, *The Tennessee Baptist* had the largest circulation (13,000 in 1859) of any denominational paper in the South. ... Graves also formed a publishing company which became one of the most influential and prolific religious presses in the South during the second half of the nineteenth century."*

* *Dictionary Of Christianity In America*, coordinating editor, Daniel G. Reid (Downers Grove, Illinois: Intervarsity Press, 1990).

- *Dictionary Of Christianity In America*

"Probably the most influential advocate of millenarian doctrines among nineteenth-century Southern Baptists was James R. Graves. ..."*

* Emest R. Sandeen, *The Roots Of Fundamentalism* (UniversityOf Chicago Press, 1970), 264.

- *The Roots Of Fundamentalism*

"It is from Grave's influence that Baptists have drawn much of their dispensational and premillennial thought..."*

* James 0. Combs, *Roots and Origins of Baptist Fundamentalism* (John the Baptist Press, 1984), 58.

- *Roots and Origins ofBaptist Fundamentalism*

It appears that Graves (like Seiss) concentrated mainly upon the coming tribulation as the "outer darkness" where **disobedient** [Page 348] **Christians will be punished**. He clearly understood how to divide between reward and final salvation when interpreting the Scriptures. He therefore avoided the mistakes found in the common Arminian and Calvinist traditions. He (and other writers advocating similar accountability truths) influenced multitudes of Baptists in the nineteenth century in regard to "reward according to works."

The following quotes are from one of the last works Graves wrote before his death. It, therefore, represents a maturity of his views. In this work he refers to Joseph Seiss as "...doubtless the ablest exponent of the Book of Revelation that has written in this country or this age."* The introduction states:

* James R. Graves, *Dispensational Expositions of the Parables and Prophecies of Christ* (Memphis: Graves & MaHaffy, 1887), 223.

"These expositions are eminently providential. Had their author not been stricken down by a severe and protracted affliction, they doubtless would never have been written ... He can truly say these years were spent in Beulah, in almost unalloyed spiritual enjoyment ... The author, after more than three years of patient study of the prophetic Scriptures since writing 'The Seven Dispensations,' has modified his views set forth in that work..."*

* Ibid.

Graves: "The emphatic lesson of each of these four parables, also, is that only those servants will receive the chief honours and highest rewards who are ready, watchful and in earnest, prayerful expectancy of His coming. ... Not to all Christians can He say, well done, good and faithful servants. ... I can not believe that those Christian ministers or members who, while they profess to love Christ, refuse to do what He commands them, because of the opposition of their own flesh and blood, - their own friends and family - or of the world, will ever constitute any part of the glorious bride of Christ ... These five unwise virgins were not enemies of Christ, hypocrites under the guise and profession of friends. All that is said of them implies that they represent Christians as certainly as the wise ones. ... Arminians, with great avidity and confidence bring forward this parable in support of their doctrine of the possibility of the final apostasy of Christians, who, on account of the lack of something which they should have done, will at last be forever shut out of Heaven, as the [Page 349] virgins were shut out of the marriage supper. To break the force of this argument, the advocates of the salvation of all saints adopt the opposite and quite as untenable a position, viz. that they were not intended to represent Christians, but sinners, hypocrites, Christians only in profession. ... Those adopting this interpretation claim that the 'oil' symbolizes the saving grace of regeneration and that these foolish virgins never had any 'oil' even in their lamps, but wicks only, thus making them not merely unwise and improvident, but very idiots! for if possessed of any sense, they would have known that their lamps would not have burned for a moment with only wicks, and would have served them no purpose had the procession actually been in sight the moment they went out! ... From all this we learn that it is one thing to be barely saved, which every Christian will

ultimately be, but quite another thing to be honoured with the prize of our high calling. ... **How few ministers can brook the least persecution for the truths sake! Will such ever enter the Kingdom or wear a crown**? ... Since the slothful servant is made the most prominent character in the parable, and since so many expositors misteach and destroy its whole scope and true intent, I will give him my first and special attention: 1. He was, like the rest, his Master's 'own servant' … If his other servants represent Christians, so must this servant also. ... He was denied the resplendent honours and joys awarded to the faithful ones, and **suffered grievous chastisement, which is indicated by the phrases 'outer darkness' and 'gnashing of teeth**.'"*

* Ibid., 240, 251, 253, 257, 260, 263-265, 270, 274.

Johannes Van Oosterzee (1817-1882):

"The author ... is very generally regarded as the ablest living Dutch divine of the evangelical school ... he has vigorously defended the Christian faith against the assaults of rationalism."*

* J. J. Van Oosterzee, *The Theology Of The New Testament: A Handbook For Bible Students* (London: Hodder and Stoughton, 1882).

- *The Theology Of The New Testament*

"...the eminent Dutch theologian, was a voluminous writer and a strong premillenarian. He assisted in the preparation of the old 'Herzog Encyclopedia.' In learning, eloquence and piety he ranked among the greatest divines of his age."*

* Jesse Forest Silver, *The Lord's Return* (Fleming H. Revell, 1914), 181.

- J. F. Silver, *The Lord's Return*

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"From 1863 to the end of his life he was professor at University of Utrecht. ... The recognized leader of the evangelical school in Holland."*

* Elvin Moyer, revised and enlarged by Earle E. Cairns, *The Wycliffle Biographical Dictionary Of The Church* (Chicago: Moody Press, 1982).

- *The Wycliffe Biographical Dictionary Of The Church*

Van Oosterzee is known for *N. L Theology* and *The Person And Work Of The Redeemer.* Alexander Reese lists Van Oosterzee as a believer in selective resurrection. Reese states:

"It is wrong, therefore, to assert as some advocates ... of Pre-millennialism assert, that the first-resurrection is limited to martyrs."*

* Alexander Reese, *The Approaching Advent Of Christ* (Marshall, Morgan & Scott Ltd., 1937) footnote on p. 86.

Reese lists Van Oosterzee as one of these advocates.

Robert Govett (1813-1901):

The large list of Govett's works in Edward Starr's *A Baptist Bibliography* (1964)certainly reveal him to be one of the foremost premillennial writers of the nineteenth century. Govett was a valiant warrior for the truth of reward and punishment for Christians. The teaching of millennial exclusion and punishment for disobedient Christians at the judgment seat permeated his writings and commentaries. He was also one of the chief defenders of literal interpretation and the futurist view of prophecy. He published his first commentary on the Book of Revelation in 1843.His later commentary on the Book of Revelation became a classic. It consisted of 2000-plus pages! (Schoettle reprinted it in the 1980's.) Spurgeon often referred to Govett as the main spokesman for the futurist view.* He once listed the foremost futurist writers as Pember, De Burgh, BM. Newton and [Page 351] Govett.** All of these writers except B.W. Newton believed in millennial exclusion! James Grant (1802-1979) gives Govett the principle credit for publicizing dispensational views. Govett's writings were sometimes included in Spurgeon's *Sword and Trowel* and other religious periodicals. The following reviews and testimonies reveal the wide influence Govett had in his age.

* Charles Spurgeon, *The Sword and the Trowel* (London: Passmore & Alabaster, 1880), 407.

** Charles Spurgeon, *The Sword and the Trowel* (London: Passmore & Alabaster, 1889), 36.

"Govett was the grandson of William Romaine. ... in 1844, he seceded over objections to baptismal service. Afterwards, he preached at Victoria Hall, Norwich; in 1854, he built Surrey Road Chapel, Norwich, along Baptist/Brethren lines, where he remained until his death. Govett was one of the foremost millennialist writers of the nineteenth century."*

* *Blackwell Dictionary Of Evangelical Biography,* 1730-1860, edited by Donald M. Lewis (Blackwell Publishers, 1995).

- *Blackwell Dictionary Of Evangelical Biography*

"Raised in Staines, Middlesex, England; fellow of Worcester College, Oxford (1830), honoured with a life fellowship upon graduation (1835); ordained Anglican priest (1837); became a curate of St. Stephen, Norwich, where he drew large crowds; confessed his conscience was against infant baptism and resigned (1844); most of congregation left, made him their pastor, and met in Victoria Hall, Norwich; baptized 300-400 former Anglicans by 1848; built Surrey Chapel, Norwich, at his own expense (1854) and ministered there 47 years until his death; succeeded by D.M. Panton..."*

* Available from **www.clevelandonline.org**; Internet.

"Govett's commentary on the *Book of Revelation*]earned its author justifiable recognition as an expositor. It remains today one of the most sought after works on this portion of God's Word."*

* Cyril J. Barber, *The Minister's Library* (Chicago: Moody Press), 164.

- *The Minister's Library*

"My own opinion is that he brings to his interpretation a more thorough knowledge of the Scriptures in their bearing on the last book of the Bible than any other writer of his generation."*

* Wilbur M. Smith, *A Preliminary Bibliography For The Study Of Biblical Prophecy* (Boston: W.A. Wilde Co., 1952), 28.

- Wilbur M. Smith

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"First and foremost Robert Govett was a man of prayer. ... In addition to his ministry at the Chapel Mr. Govett had gained a wide reputation in England and America as a Biblical Expositor, and tributes to his writings came from many sources - including his old University and Cambridge - and such preachers as Rev. C.H. Spurgeon held him in high esteem ..."

- *Surrey Chapel's Book of Remembrance*

"...that prolific expounder of the Word of God, Robert Govett, whose works are to-day experiencing an unprecedented revival, calling for republication."*

* *Grace And Truth* (Sept. 1934).

- *Grace And Truth*

"This work [Govett's *Christ Superior to Angels* ...] isa valuable exposition of the Epistle to the Hebrews, full of spiritual weight, light and savour. Our friend received his gospel, not of man, neither was he taught it, but he searched the Word for himself under the illumination of the Holy Ghost. He gives us here the results of his own mature thought and personal study, and consequently his interpretation has great freshness about it. A holy deference to the words of the Spirit is ever manifest in these pages in a high degree. Even when we cannot endorse the interpretation we love the interpreter, for he is totally free from the sin of the age, which lies in quitting literal revelation, and relying upon its own thoughts rather than upon the thoughts of the Lord."*

* Charles Spurgeon, *The Sword and the Trowel* (London: Passmore & Alabaster, 1885), 548.

- Spurgeon

"The oftener we refer to Mr. Govett's pages, the more do we value his exposition ... He is a reverent student of the Word, and is wide as the poles asunder from critics of the modem school, who seem far more set upon improving the Scriptures than upon expounding them ... We only express our heart when we say that we venerate and admire this author and

preacher, whose works will be more appreciated by future generations than by this frivolous age.”*

* Charles Spurgeon, *The Sword and the Trowel* (London: Passmore & Alabaster, 1883), 512.

- Spurgeon

“Mr. Govett is an aged disciple ... whose exposition of the *Revelation of St. John, Literal and Future,* dates back nearly forty years. He appears to have [Page 353] been a man of war from his youth ... There is plenty of force in his arguments, for he is mighty in the Scriptures, and in logic he is no mean assailant ... We are fain to recognize in our venerable brother Govett such an one as Paul the Aged...”*

Charles Spurgeon, *The* Sword *and the Trowel* (London: Passmore & Alabaster, 1880), 407.

- Spurgeon, *The Sword and Trowel* (1880)

“We wish we could introduce this profound writer and sound teacher to those of our readers who, being instructors of others, need to be well taught themselves ... a more thorough Baptist commentary was never written [Govett’s *Gospel of John*] ... The day will come when the idols of the hour will perish, and the writings of such a man as R. Govett will be prized as the much fine gold. Meanwhile we heartily congratulate our brother upon being enabled to maintain so clear a testimony for the gospel of Jesus ... In these two volumes difficulties are not shirked...”*

* Charles Spurgeon, *The* Sword *and the Trowel* (London: Passmore & Alabaster, 1881), 480.

- Spurgeon

Govett: “For a word only, under the Saviour’s decree, a greater punishment is to overtake the offender, than for the ***worst deed under the law!*** He is to be cast into the place of God’s enemies, - **‘GEHENNA OF FIRE,’ – ‘THE SECOND DEATH!’** ‘Do you mean, then, that a converted man will be lost for ever?’ No! ... It has been justly exploded, as a self-evidently false principle of prophetical interpretation, that ‘All the ***promises*** of the prophets belong to the ***Church!*** All the ***wrath*** and ***threatenings*** belong to ***Israel!’*** And is it not as self-evidently a false principle of ethical interpretation – ‘All the ***promises*** belong to the ***converted!*** All the ***threatenings*** applyto the ***unconverted*** alone’…”*

* Robert Govett, *The Sermon On The Mount* (Conley & Schoettle, 1984), 69-70.

Govett: “What then shall become of those who do not attain to the First resurrection and its reward? They will indeed appear, as all believers must, before the Judgment Seat of Christ: but **they will not enjoy the Thousand Years.**”*

* Robert Govett, *Baptism, The Kingdom of God, And Eternal Life* (Norwich: A.J. Tilney), 31.

Govett: "I had asserted, that some believers, inconsequence of their unprofitableness, or for other reasons, **will be dismissed again to Hadees.** You reply, [Page 354] 'Coheirs with Christ, need we seek for disproof of this?' Yes, indeed you must! ... we are again and again warned, **that the doers of moral evil have no lot 'in the kingdom of the Christ and God,' even though once washed and justified and sanctified:** Eph. 5:5; 1 Cor. 6:9-11; Gal. 6:30; 5:19-21 .... How stands the apostle's rebuke [1 Cor. 6:9-11], if we read it on the usual theory? '0 Corinthian believers, some of you are defrauding your brethren. What! do you not know that ***unconverted men, if unrighteous***, shall not enter the kingdom! Do not mistake! No ***unconverted men, if fornicators or adulterers, will enter that kingdom***.' Was ***that*** the apostle's meaning? Does he teach that ***unconverted men, if they are morally decent,*** willenter the kingdom? I suppose none will say so. Will not unconverted men, simply as unconverted, be refused any portion there? Is not this what Jesus says to Nicodemus? John 3:3. ... From false ideas of Christian liberty, Corinthian Christians were acting quite contrary to the word of Jesus. Is there no danger in this direction in our day? To whom are Paul's 'Know ye not?'s addressed, but to believers?"*

* Robert Govett, *Entrance Into The Millennial Kingdom, Four Letters To J T Molesworth* (Norwich: Fletcher & Son, 1883), 5-6, 17.

Govett: "What is the evident implication of these two agreeing passages? Clearly, **that it is possible that SOME BELIEVERS, members of the churches of Christ, MAY BE HURT BY THE SECOND DEATH**. ... The perseverance of the saints is a true doctrine: yet there must be room found for this also."*

* Robert Govett, *Govett On Revelation*, Vol. 1(Conley & Schoettle, 1981), 101.

Philip Henry Gosse (1810-1888):

"British naturalist. Born at Worcester. ... he spent his early years as a farmer in Canada and a schoolmaster in the U.S. Returning to England in 1839, he was sent to Jamaica to collect birds and insects for the British Museum. He then devoted his attention to marine zoology, and published and illustrated several books on the subject."*

* *Grolier Encyclopedia* (New York: 1960).

- *Grolier Encyclopedia*

"...one of the leading zoologists of the last century. When in 1857 Lyell, the geologist, was sounding scientific opinion as to what reaction could be expected to Darwin's theory of evolution, which it was proposed to announce, [Page 355] Gosse was one of the few front-rank naturalists that was ready to oppose it."*

* G.H. Lang, *The Disciple* (Conley& Schoettle, 1984), 77.

- G.H. Lang

"I knew Mr. Gosse in two ways. His book on Marine Zoology was my sole authority when I kept a large sea-water aquarium in Rochdale; and also I knew him as an amiable and earnest Christian Man. …"*

* A.T. Schofield, *Behind The Brass Plate,* 35.

- Dr. A.T. Schofield

"P.H. Gosse the naturalist .... **were of those who acknowledged the warnings and penalties addressed to the people of God .... They taught that sharing in the first resurrection, and in the reign of the Lamb to follow, were high dignities that might be forfeited by carnal conduct.**"*

* G.H. Lang, *The Disciple* (Conley & Schoettle. 1984), 91.

- G.H. Lang

Robert Cleaver Chapman (1803-1902):

"Robert Cleaver Chapman was born in Denmark ... where his parents resided at the time. ... Though he never failed to give baptism a high place as expressing the believer's burial and resurrection with Christ and was accustomed to baptize in the river Taw at Bamstaple until he was eighty ... no one ever more strongly withstood the teaching that there is anything saving in it.{7} ... From his early days until he had reached a great age Mr. Chapman was diligent in open-air preaching. ... in the Lord's work in Spain he took special interest. ... he had visited it in 1838, when it was fast closed against the Word of God, and journeyed from place to place, speaking of Christ ... and praying that God would yet open Spain to the Gospel. ... His 'Choice Sayings' have had an extensive sale both in book and leaflet form. ... His poems, 'No Condemnation, 0 My Soul,' 'Jesus In His Heavenly Temple,' 'Author Of Our Salvation,' 'Can Heavenly Friendship Pass?,' 'I Rest On Christ The Son Of God,' 'No Bone Of Thee Was Broken,' 'Oh My Saviour Crucified,' 'Show Me Thy Wounds Exalted Lord,' 'The Lamb Of God To Slaughter Led,' 'With Jesus In Our Midst,' and several others appear in hymn books in use today."*

* Henry Pickering, *Chief Men Among The Brethren* (Neptune: Loizeaux. 1996).

- *Chief Men Among The Brethren*

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"The remarkable Robert C. Chapman served God in an isolated corner of nineteenth-century England ... Yet by the end of his life he was known throughout the world for his great love, wisdom and compassion ... Robert Chapman became one of the most respected Christians of nineteenth-century Britain ... His acquaintance C.H. Spurgeon called him 'the saintliest man I ever knew.' ... A brilliant man from a wealthy family, Chapman could have chosen any number of prestigious paths to follow. Yet he chose a life of poverty. He wanted to work and live with poor and

[7] Save the First Resurrection to the Judgment Seat of Christ; But beware Few who went through the Red Sea made it to the Promised Land.

uneducated people ... Robert Chapman enjoyed rising very early each morning ... He was very health-conscious and walked for his body's sake..."*

* Robert L. Peterson, *Robert Chapman* (Neptune: Loizeaux, 1995), 7, 14, 87.

- Robert L. Peterson

"...he laboured for 70 years in a small town in a remote corner of England. Yet he became a living legend. As a young man, Winston Churchill was taken to visit him ... Chapman visited from door to door, contacted individuals on the street, preached the gospel in the open air at the town square and in the surrounding villages... In 1852 when 20-year old James Hudson Taylor was burdened for China, he eagerly sought the advice of Robert Chapman. Later Chapman encouraged him to start the China Inland Mission and became one of its first 'referees' - supporters and advisors. Hudson Taylor visited Chapman several times in Barnstaple... One writer says: Chapman 'was one of George Mueller's oldest and most intimate friends. More than once, in critical periods of this work [among orphans], Mr. Mueller sought and obtained his valuable counsel.'..."*

* Available from **www.thechurchincleveland.org**; Intemet.

"We preach about the Heavenly places, but Chapman lives there."*

* R.C. Chapman, *Suggestive Questions,* Prologue, 3.

- J. N. Darby

"Mr. W. Hake, a schoolmaster himself, has said: 'That in all his experience - and he was over 90 when he said it - he had not met with any one who had knowledge of the English language equal to that Mr. Chapman possessed. The latter always chose the proper words to express his thoughts. His language has been termed 'Classic English,' a combination of Anglo-Saxon and the words of Scripture. Upon being questioned about 'Recovered Truths,' so-called, Mr. Chapman said, 'recovered Truths, dear brother! I know no recovered truths, I hold nothing that others have not held before me.'"*

* R.C. Chapman, *Suggestive Questions,* Epilogue, 21.

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"R.C. Chapman led the way to what has become extensive work in Roman Catholic Spain. ... Mr. Groves mentions a visit to 'R.C' at Barnstaple. This was R.C. Chapman, of whom in a memorial notice, Dr. A.T. Pierson said there were men who brought to mind the words 'there were giants in the earth in those days.' ... The late Mr. E.S. Pearce, who lived with him and knew him intimately, wrote to me: '**It was Chapman's desire that, by so walking with God and by obedience to His Word in all things, he might not shut himself out from the honour of reigning with Christ. He saw no authority from the Scripture for saying that all the**

children of God would. Revelation 20:4. 'And they sat upon them' Mr. Chapman considered were distinguished persons, **not all the saints**.'"*

* G.H. Lang, *Anthony Norris Groves* (Schoettle, 1988), 19, 32.

- G.H. Lang

"Nothing that came from the pen of Robert Chapman, one of the saintliest characters among the early Brethren, but was full of grace and goodness. Nor does he fail to see the **imperiled position of the believer**."*

* D.M. Panton, *The Dawn* (April 15th, 1926).

- D.M. Panton

Chapman: "… 'This is the first resurrection.' is it not a resurrection of **first fruits? And the rest of the dead in the same verse, do they not include all the family of God? Not the wicked dead only.** Hence in verse 12, 'Another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works,' verse 15. 'And whosoever was not found written in the book of life was cast into the lake of fire.' … My soul rejoices in **the hope of that reign,** the glory of which will be to new creation the necessary step; and contribute to perfect the joy of that new creation.."*

* R.C. Chapman, *Suggestive Questions*, 15-16.

William Nathaniel Tilson Marsh:

Marsh wrote in the middle of nineteenth century:

"Sir W.T. Marsh, who is a baronet as well as a clergyman, is the son of the late Rev. Dr. Marsh, of Beckenham, and brother of Miss Marsh, authoress of 'Hedley Vicar's Life.'"*

* *Israel's Watchman And Prophetic Expositor* (London: S.W. Partridge & CO., 1878), 366.

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Marsh: "The Apostle Paul did not doubt that he should share in the resurrection of the dead ... But then what is the Apostle's meaning when he also says, 'If by any means I might attain unto the resurrection of the dead?' (Phil. 3:11.) ... **It is, in short, the elect resurrection or First Resurrection to WHICH ST. PAUL DESIRED TO ATTAIN** ... This First Resurrection is the special resurrection of which our Lord speaks, when he says, 'They who shall be accounted worthy to attain that world and ***the resurrection from the dead***...' ...**to obtain it is to receive a peculiar privilege, and to be awarded a special honour.** For our Lord speaks of those who shall be accounted worthy to attain it as ***the children of God being the children of the resurrection***. (Luke 20:35, 36; 14:14) ... It was with this resurrection in view that the martyred saints suffered and endured, counting it all joy, 'that they might obtain a ***better*** resurrection.' And it is on those who attain to the same reward of grace that St. John

pronounces the solemn and emphatic word of blessing, 'Blessed and holy is he that hath part in the first resurrection.' This, then, is the elect resurrection to which, above all things, St. Paul desired to attain. It is a prior resurrection. Those, **who participate in it, will live and reign with Christ our King during the thousand years of millennial glory.** Hence arises the importance of preparation. Hence the being counted worthy to obtain it is, indeed a peculiar privilege ... They shall have 'power over the nations.'...Never shall their names be blotted out of the book of life. And to them it shall be granted 'to sit with the Saviour on His throne.' Such are the rewards of the children of the First Resurrection (1 John 3:2; Rev. 2:7, 17; 3:5, 12, 21; Mark 9:3)."*

* Ibid., 366-367.

William Burgh (1800-1866):

"Irish Futurist educated at Trinity College, in the University of Dublin. He was Donnellan lecturer at Trinity College in 1853 and 1862."*

* Leroy Edwin Froom, *The Prophetic Faith Of Our Fathers*, vol. 3 (Washington: 1946), 658.

William Burgh was one of the first anti-Catholic writers (contemporaneous with Samuel Maitland) to hold to the Scriptural view that the *Book of Revelation* [chapters 4 to 22] has not yet been fulfilled (i.e. futurism).

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"...the most sound and able teachers among Futurists are among the foremost in opposition to the Papacy. We might have added the name of William de Burgh ... of all Futurists, few more clear."*

* *Watching And Waiting* (Mar-April 1942).

- *Watching And Waiting*

Burgh: "I feel constrained rather to acquiesce in an opinion known to have been generally held in the early ages of Christianity, that **'the first resurrection' is not general, even as it respects the Church, but limited to certain among it,** possessing a qualification to be noticed presently. ... A distinction is thus made between one part of the Church and another, and a qualification admitted for reigning with Christ over and above the circumstance of being a believer and saved; while the glory of the **millennial kingdom** is allowed to be ***special***, and not the same with eternal glory of the whole Church when 'made perfect.' In fact, it just amounts to the limitation so expressly made in the words 'if we suffer, we shall also reign with him,' superadded to that other condition,- 'If we be dead with him, we shall also live with him' (2 Tim. 2:11, 12); and again, 'if so be that we suffer with him, that we may be also glorified together.' (Rom. 8:17). The reason of which limitation seems to be, that the millennial kingdom being a special award to Christ as 'Son of David' and

'Son of Man' in consequence of His sufferings, being a honour and exaltation conferred on him. ... I say that the glory of the millennial reign being thus special as it respects Christ Himself, and distinct from that glory which He shall have evermore, when having sufficiently asserted and established his rights, 'He shall give up this kingdom to the Father, and God shall be all in all.' (1 Cor. 15:28,) so does he share this glory with those who have shared his sufferings. ... Reluctantly, I need not say, I have been forced to come to the conclusion I am now stating; but Scripture cannot be resisted; and if I see one thing more plainly written than another in Scripture, it is, **that 'to reign with Christ,' we must 'suffer with Him'.** Another convincing proof of the limitation of the First Resurrection I think we have in the fact that after the thousand-years-reign, when 'the dead, small and great, stand before God, and the books are opened,' (Rev. 20:12) it is added, 'Another book was opened which is the book of life...' Now, if the whole Church had been raised previously, and that 'the dead small and great,'... be only the lost, wherefore open 'the book of life,' to judge them? And if it be said, merely to show that none of them were entered there, I think verse 15 leads to a different conclusion – 'And whosoever was not found written in the book of life was cast into the lake of fire,' which surely does not imply that the whole number of those so judged were cast into the lake, and none of them found written in the [Page 360] book. ... I am equally certain, that Christianity may exist in a very low state, - that it is possible to be saved and yet come short of the full reward."*

* William Burgh, *Lectures On The Second Advent Of Our Lord Jesus Christ* (Dublin: William Curry, Jun. And Co., 1835), 245-246, 249-250, 259-261, 265.

Burgh: "... I would conclude that the first resurrection will not comprise the whole of those who have died previous to the Advent; and that to those who shall be privileged then to rise and reign, it will not be the enjoyment of the final glory of the Church, the redemption hope, but of a special glory and special hope to which they had attained otherwise than in mere consideration of their being believers and redeemed. I have revised with care the opinion I gave in the lectures above referred to - that **the First Resurrection is limited to a portion of the redeemed Church**; that while eternal life and the inheritance are of faith and free grace, and common to all believers merely as such, **the millennial crown and the first resurrection are a REWARD** - the reward of suffering for and with Christ; as I have just said, a special glory and special hope over and above the redemption hope and glory, **designed to comfort and support believers under persecution: a need and use which I have little doubt the church will before long be called on collectively to experience** .... I have reconsidered this opinion the more as I learned that there were not a

few who objected to it ... yet I confess the result has been to confirm me more in it. …"*

* Williarn Burgh, *The Apocalypse Unfufilled*, (Dublin: 1833), 224-225.

Theodosia A. Powerscourt (1800-1836):

"One who attended the conferences at Albury was Viscountess Powerscourt of Powerscourt House, Bray, County Wicklow, Ireland. Henry Craik of Bristol described her as 'a dear humble saint'….The study of prophecy at Albury in 1827 moved Lady Powerscourt to convene such gatherings at Powerscourt House in 1829 or 1830. These continued until 1833. Very able Bible students attended ... George Muller, of Bristol, and his co-worker Henry Craik, were, as stated, there in September 1833. ... It was understood that J.N. Darby had thoughts of marrying her. ..."*

* G.H. Lang, *The Disciple*, Oct. 1953 (Conley & Schoettle, 1984), 16.

- G.H. Lang

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"The Powerscourt Conferences of 1831 to 1833 most probably moved Darby from his earlier historicist pre-millennialism to futurist pre-millennialism."*

* *Dictionary Of Premillennial Theology*, Mal Couch, general editor (Kregel, 1996), 83.

- *Dictionary of Premillennialism*

Powerscourt: "I should be glad to know what you think concerning reigning with Christ. Do you think it is for all, or only for the martyrs? I have been thinking a good deal on this subject of late. It seems to me that the reason why it belongs to this dispensation to reign with Him, is because this is the dispensation of martyrdom; the last-days of his church, because of the absence of her bridegroom. Rest at any time seems a mere accident. ... I conceive we are all given opportunity of this martyrdom. It seems distinguished from the suffering which we have in common with the world, in that it is a suffering for principle, a trial of faith, a voluntary preference of suffering in the flesh, to denying Christ in *any wise* .... Oh! how many secret martyrdoms are thus endured, unknown to man, but precious to God! Now, **I do believe, there never was a time that this doctrine (the connection between reigning and suffering) would bear less to be overlooked, or required more to be brought forward;** for, truly, there is such a thing as refusing martyrdom, even as much as if we were to turn from the stake. ... I believe there is such a thing as even the believer's being so allured, so led captive by things of sense, as for even the mighty argument to be overpowered: 'If ye love me, keep my commandments;' and that many Christians, under the conviction that their souls cannot be lost, ***live*** in the indulgence of unlawful gratifications, rather than go through the torture of the whole heart being drawn and quartered. But, surely, if the millennial reign of Christ be a particular

reward to Him for his sufferings, as 'Son of Man,' 'Son of David,' distinct from everlasting glory, those only who have partaken with Him shall reign with Him. Do tell me what you think of this? for it seems to me, that though there are now many saved Christians, there are but few reigning ones... 'If we suffer we shall reign with Him'. ... I quite agree with you, that martyrdom is not always outward suffering, or always from or through man. I believe all are given opportunity of martyrdom, because this is the dispensation of martyrdom. ... I believe it can be refused, and that they will be sufferers who do refuse. ... Have we counted the cost? Let us not be willing to lose any part of our reward by our fooleries here - let it be a full reward. ... Oh! dear brother, **what a hope is the** [Page 362] **resurrection!** … To-day, then, let us be diligent, that to-morrow we may be found of Him in peace, waiting. …**In hope of His kingdom**."*

* *Lectures And Papers Of The Late Viscountess Powerscourt*, Robert Daly (London: G. Morrish), 143-145. 199, 221, 224-225, 218.

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* * *

Chapter 28 Accountability Truth in History (Part 3).

"Certainly, new discoveries of old truths ought not to be branded with the odious name of novel opinions."*

* Increase Mather, *The Mystery* (*Bibliotheca Sacra*, 1943), 276.

- Increase Mather

In the previous chapter, we noticed some great pre-millennialists of the nineteenth and twentieth centuries such as G.H. Pember, Robert Govett, S.S. Craig, Watchman Nee, D.M. Panton, G.H. Lang, A.G. Tilney, etc. that ***clearly*** embraced and confessed both millennial exclusion ***and*** a temporary ***Hell*** [place inGk. 'Hades'] for unfaithful believers. **The rotten fruit in the latter half of the twentieth century, testified that other Christian leaders were presumptuous for rejecting the powerful warnings brought to light by such men as these**! Some of the other writers mentioned in the previous chapter [Page 364] imply stated that they believed in millennial exclusion in the ***same manner*** as some of these influential men. (Perhaps this was an easier way to refer to such controversial truth in public.) Others simply stated that they believed the First Resurrection and the millennium were conditional for Christians; we may never know ***where*** exactly many of these writers placed the disobedient Christian during the

Thousand Years. Yet, such excluded Christians must reside somewhere!

This present chapter will document many of the writers that believed in selective-resurrection and/or literal chastisement at the judgment seat, who were born before 1800. These earlier pre-millennialists were usually less clear concerning what exactly happens to the unfaithful Christian when excluded from the millennium. Perhaps not many would have advocated a temporary Hell; yet, practically ***every*** pre-millennialist during this period advocated millennial exclusion/selective resurrection! To save space, only a sample of these will be listed. As we make our way to the ancient pre-millennialists of the first few centuries of the Christian era, the doctrines of temporary Hell and chastisement at the judgment seat will again come prominently into view!

Anthony Norris Groves (1795-1853):

Groves gave up a successful career and much wealth to travel with his family to Baghdad to spread the Gospel. It was not long before he lost his dear wife there in a terrible plague. The humble, spiritual resignation in which he accepted this and other similar trials from the hand of the Lord will bring tears to the eyes of all who read his biography.

" ... joint founder of Plymouth Brethren movement, missionary to Baghdad and India. ... Studied chemistry in London, took up dentistry under his uncle, and [Page 365] at the same time studied surgery in the London hospitals. ... Died in the home of his brother-in-law, George Muller."

* Elvin Moyer, revised and enlarged by Earle E. Cairns, *The Wycliffe Biographical Dictionary Of The Church* (Chicago: Moody Press, 1982), 174.

- *The Wycliffle Biographical Dictionary of the Church*

"Anthony Norris Groves was born at Newton ... as a dentist he had a practice ... which he relinquished to go out as a missionary. ... When Henry Martyn crossed from India to Syria via Persia, all England was interested to hear of these countries, but Mr. A.N. Groves alone prepared to give himself to carry the Gospel to them. ... From Baghdad, Mr. Groves and family went on to India, and finding very many open doors to the Gospel there he decided, 'as much as in him lay,' to preach Christ to the heathen millions of this most populous country in the whole of Asia..."*

* Henry Pickering, *Chief Men Among The Brethren* (Neptune: Loizeaux, 1996).

- *Chief Men Among The Brethren*

"On October 7th ... 1830, Mr. [Georgel Muller married Mary Groves, A.N. Groves' sister, and in 1835 we find him accompanying Groves on a

tour of Germany. It therefore seems clear that the river of George Muller's faith took its rise from the spring of A.N. Groves' faith; and if the latter had done nothing more than inspire and give direction to the faith of George Muller this alone would have been a memorable service to the cause and church of God. But he did, or rather God did through him, very much more. For he made him a rare saint and a brave and inspiring pioneer in matters spiritual, whose teaching and example have affected, directly and indirectly, the whole church of God for a hundred years, and the spread of the gospel over vast areas of the earth. In simple fact he was one of the most influential men of the nineteenth century. ... Now of this mighty stream of active gospel labour on these - the original - apostolic principles, A.N. Groves appears to have been the modern pioneer. ... For Hudson Taylor was greatly influenced by the faith and example of George Muller, and, as we have seen, George Muller had been guided and stimulated by A.N. Groves. ... The late Joseph Sladen, who died at an advanced age in 1930, was for very many years in touch with Open Brethren. He was son-in-law to the Earl of Cavan, who also had been associated with them for a great while until his death in 1887. In 1917 the former wrote to me that, 'The late Anthony Norris Groves, one of the first Brethren, saw that **the resurrection from among the dead which Paul was endeavouring to attain, was the resurrection mentioned in Revelation 20:6**."*

* G.H. Lang, *Anthony Norris Groves* (Schoettle, 1988), 14-15, 19, 297.

"A man so devotedly, so fervently, attached to the Scriptures, I never knew before."*

* *Memoir Of Anthony Norris Groves,* by his Widow (London: James Nisbet & Co.,1869), 5.

- John Kitto (1804-1854)

"The prime human agent in this [Brethren] movement was a man of deep spirituality of life and ardent love to his Lord, one Anthony Norris Groves .... The figure of Groves compels admiration."*

* *Watching And Waiting* (Aug. 1940).

- *Watching And Waiting*

Groves: "I trust the second advent of our Lord will become a strong hope in the hearts of His servants here before I leave, and that some prejudices will be removed. ... I have had a happy day, and one in which the Lord has, I believe, helped me to set forth the glories of the first resurrection. I think I have found to-day some light on Phil. 3: 10, 15. **I think that the glory of the resurrection from among the dead is the prize of the high calling of God in Christ Jesus,** about which, though there might be some who were otherwise minded, he knew God would reveal even this unto them. ... With regard to the second coming of the Lord. I fully believe the

Lord is making way for His truth. All feel that their former vague interpretations will never stand. ... At this place numbers are dying of cholera. ... May we be taught to place all our confidence in the Lord whom we love. ... 0, may He bless you, and increase your spiritual treasures. **Press on towards the prize set before you in Jesus, that you may attain to the resurrection from among the dead.** My soul now returns to her rest: I am full of praise and thanksgiving for all the Lord's goodness to me. ... It is my joy to believe, that there is a holy pleasant company, walking even now as risen saints, whom the Lord will own as His peculiar treasure in the day of His manifestation. The Lord is very much working for us here, and, I think, clearing our way. Our desire is to walk worthy of the redeemed saints in glory, the companions and friends of Jesus."*

* Ibid., 296, 304, 378.

Joshua William Brooks (1790-1882):

"...prebendary of Lincoln Cathedral, author, and editor of *The Investigator* [1831-36], as well as compiler of *A Dictionary of Writers on the Prophecies*, was prominent in prophetic exposition circles between 1831 and 1844. ... One and a half columns are needed to list the works of Brooks in the British Museum catalogue. ... He wrote the widely read *Abdiel's Essays on the Advent* [Page 367] *and Kingdom of Christ* (1834), as well as *Elements of Prophetical Interpretation* (1836), ... He was, moreover, a prominent participant in the Edinburgh Association for Promoting the Study of Prophecy, his contributions thereto, for 1841, being published as its *First Series* of *Lectures on Subjects Connected with Prophecy*."*

* Leroy Edwin Froom, *The Prophetic Faith Of Our Fathers*, vol. 3 (Washington: 1946), 603-604.

Brooks: "There is another point likewise intimated in Scripture ... and that is - the very critical situation of some at that time, who are in the main believers, but who, owing to want of watchfulness and to worldly conformity and to negligent walking, will likewise be overtaken by the whirlwind, and **severely punished. St. Paul clearly alludes to something of this kind in** 1 Cor. 3:12-15. **This fire of purgation serves to prove and purify the people of God.** ..."*

* Joshua W. Brooks, *Elements of Prophetical Interpretation* (London: 1836), 233-234

Thomas Newton (1703-1784):

"Thomas Newton, D.D., Bishop of Bristol, England ... is distinguished for his piety, and extensive research, as exhibited in his valuable writings on the prophecies."*

* D.T. Taylor, *The Voice Of The Church* (H.L. Hastings, 1855), 248.

- *The Voice of the Church*

"Newton was distinguished for his piety and extensive research."*

* Jesse Forest Silver, *The Lord's Return* (Fleming H. Revell, 1914), 185.

- *The Lord's Return*

"He studied at Trinity college, Cambridge ... he edited the first critical edition of Milton's poetical works, and ... very popular ... *Dissertations on the Prophecies...*"*

* Schaff, *A Religious Encyclopedia* (Funk & Wagnall, 1891).

- *A Religious Encyclopedia* (Schaff)

Newton: "Wickedness being restrained, the reign of righteousness succeeds, and the administration of justice and judgment is given to the saints of the most High ... ***But the rest of the dead lived not again until the thousand years were finished;*** **so that this was a peculiar prerogative of the martyrs and confessors above the rest of mankind. *This is the first resurrection,* a** [Page 368] particular resurrection preceding the general one at least a thousand years. ***Blessed and holy*** too is ***he who hath part in the first resurrection;*** he is ***holy*** in all senses of the word, ***holy*** as separated from the common lot of mankind, ***holy*** as endowed with all virtuous qualifications, and none but such are admitted to partake of this blessed state."*

* Thomas Newton, *Dissertations on the Prophecies*, vol. III(London: Printed for J. and R. Tonson in the *Strand*, 1759), 330.

Charles Daubuz (1670-1740):

"Charles Daubuz ... a French commentator of the highest rank, is acknowledged by Professor Bush to have been 'the ablest of all commentators on the visions of John.' Daubuz published his Commentary in London in 1720."*

* Jesse Forest Silver, *The Lord's Return* (Fleming H. Revell, 1914), 182.

- *The Lord's Return*

"Charles Daubuz ... exiled Huguenot, was born in Guienne, France, his father being a Protestant pastor."*

* Leroy Edwin Froom, *The Prophetic Faith Of Our Fathers,* vol. 2 (Washington: 1946), 655.

Daubuz: "He will not make an end all at once; no more than he rewards all the saints at once, but the martyrs or such as are described presently. When all idolatry is destroyed, then comes the general Resurrection of all mankind .... All this is spoken of such as suffer, and die for true religion, and the testimony of a good conscience{8} .... **We have seen, that the promise of Christ is, that the martyrs, or overcomers of his enemies, shall reign with him**. ... What can therefore oblige us not to own, that these very martyrs are now to rise again, and reign with Christ? So that

[8] Baptized Believers 1 Peter 3:21.

this is indeed a literal resurrection of such dead as are mentioned in the words before us ... Some others pretend, that the flourishing state of the Church is the reward, which the martyrs must expect; as if that could fully accomplish the promises of Christ to them for their eminent sufferings and constancy. ... **And do we not see, that Christ has promised such prerogatives to the martyrs?** Yes, he promises, that he will give them the Morning Star, in chap. 2:28. Even as he has received of the Father. That is, he rose before the general Resurrection, so must they; they must shine as the Morning Star **before the full day light of the general Resurrection**. ... **how do we know but God will also stretch the title of martyr to such Confessors as have confessed him before man, though they** [Page 369] **are not slain at their confession, but suffered otherwise**, as St. John himself, who without doubt will be therein equal to the other Apostles. ... These dead therefore, who are not raised up till after the Millennium,**include not only the wicked who are dead since Adam's fall, but also all such among Christians who are dead, or shall die till that time, having no title to this first Resurrection upon one of the accounts before mentioned in the former verse. …**"*

* Charles Daubuz, *A Perpetual Commentary On The Revelation Of St. John* (London: 1720), 919-934.

Robert Fleming, Jr. (1660-1716):

"Robert Fleming ... descended from a line of Scot preachers. Born in Scotland, he early set his heart on the ministry. His father took him to Holland in 1679, where he studied at Leyden and Utrecht. For a time he plodded through the whole round of scholastic literature, until it not only tired him but became 'nauseating.' 'I resolved, therefore,' he said, 'to betake myself for the future to the study of the Sacred Volume alone,' and to use other books only to help in the understanding of the same ... he became pastor of the English church at Leyden, and in 1695 succeeded his father as pastor of the Scots church at Rotterdam. ... Distinguished for his learning and his piety, and the author of nine volumes, he exerted great influence, William III frequently consulting him on the ecclesiastical affairs of Scotland. ... Fleming looks for the end of the Papal Kingdom and its destruction in the year 2000, **at the coming of Christ, when the world enters upon that glorious *sabbatical millenary, when the saints shall reign on the earth, in a peaceable manner for a thousand years more***."*

* Leroy Edwin Froom, *The Prophetic Faith Of Our Fathers*, vol. 2 (Washington: 1946), 642-646.

- *The Prophetic Faith Of Our Fathers*

"...in his Christology he ... maintains that this is a 'real and corporeal resurrection of **the apostles and other most eminent saints** of the New

Testament, who died before the Millennium began,' thus interpreting it, as he also does Dan.12:2, in a literal sense."*

* D.T. Taylor, *The Voice Of The Church* (H.L. Hastings, 185 5), 227.

- *The Voice Of The Church*

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Thomas Burnett (1635-1715):

"Thomas Burnett, D.D., was born in Yorkshire, Eng., ... and being educated at Cambridge, became Chaplain to King William, and master of the Charter House. Burnett was eloquent and of unquestioned ability and learning."*

* D.T. Taylor, *The Voice Of The Church,* 212.

- *The Voice of the Church*

"A learned and eloquent writer."*

* James Darling (1797-1862), *Cyclopaedia Bibliographica* (1854).

- *Cyclopaedia Bibliographica*

Burnett: "St. John says, **the Martyrs,** at this **first Resurrection** shall live again and reign with Christ: **which seems to be the reward promised by our Saviour to those that suffered for his sake. ... Those that have suffered for the sake of Christ and a good conscience, shall be raised from the dead a thousand years before the general resurrection,** and reign with Christ in an happy state. ... Dr. Hammond, a learned and worthy divine (but one that loves to contract and cramp the sense of prophecies), making this first resurrection allegorical, applies it not to single persons, but to the state of the church in general: the Christian church, he says, shall have a resurrection for a thousand years; that is, shall rise out of persecution, be in a prosperous condition, and an undisturbed profession of the true religion, for so long a time. But this agrees with the prophecy as little as the former: if it be a state of the church in general, and of the church then in being, why is this resurrection applied to the martyrs? ... 'To him that overcometh will I grant to sit with me in my throne,' (Rev.) Chap. 3:21. And that is the usual phrase to express the dignity of those that reign with Christ, in His **Millennial Kingdom. ...** So all these promises to the churches aim at one and the same point: It is the same reward expressed in different ways, and seeing it is still fixed upon victory, and **appropriated to those who overcome,** it does the more easily carry our thoughts to **the Millennium, which is the proper reward of victors, that is, of martyrs and confessors.** Thus you see how this notion and mystery of the millennial kingdom of Christ does both begin and end the Apocalpyse, and run through all its parts, as the soul and body of prophecies; a spirit of ferment that actuates the whole mass ... you may as well open a lock without a key, as interpret the Apocalypse without the millennium."*

* Bishop Burnett, *The Sacred Theory Of The Earth* (London: T. Kinnersley, Acton Place, Kingsland Road, 1816), 535, 542, 544, 551.

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Henry More (1614-1687):

"Henry More ... nonconformist educator and philosopher, was born at Grantham, of Calvinist parents, and from childhood took a deep interest in questions of theology. ... A man of profound learning, he was a distinguished religious leader. ... More refused all preferments, including the mastership of Christ's College, the deanery of Christ's Church, the provostship of Trinity College, Dublin, the deanery of St. Patrick's, and two bishoprics. He believed he could do God greater service in private than in public station."*

* Leroy Edwin Froom, *The Prophetic Faith Of Our Fathers*, vol. 2(Washington: 1946), 563.

Although More speaks only of martyrs in the extract below, he, like the majority of early pre-millennialists, also included ***confessors*** (i.e. any Christian **who faithfully lives for Christ**) in the First Resurrection.

More: "But the rest of the dead ... lived not again, much less were thus revivisicated as **the Martyrs** were, **till the thousand years were finished**. ... And ***whosoever was not found written in the Book* of *Life***, that is in the Book of Life of the Lamb ... which implies, that those which were found in that Book of Life, were adjudged to the enjoyment of Eternal Life."*

* Henry More, *The Revelation Of St. John The Divine Unveiled* (London: 1680),208.

Johann H. Alsted (1568-1638):

"John H. Alsted ... of Germany, professor of philosophy and theology at Nassau, and representative at the Synod of Dort, was a premillenarian."*

* Jesse Forest Silver, *The Lord's Return* (Fleming H. Revell, 1914), 187.

- *The Lord's Return*

*"**Alsted,*** whose book, *'De mille annis Apocalypt'* was published before any of Mede's works appeared, **restricted the millennial resurrection to the martyrs**. ..."*

* David Brown, *Christ's Second Coming* (1876).

- *Christ's second Coming*

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Alsted: "This chapter (Revelation 20) discourseth of the singular happiness of the Church, both under its warfare and Triumph. The singular happiness of the Church during its warfare, or being militant, is set down in three respects.

1. In its security from the hostile incursions of the wicked for a 1000 years.

2. In the resurrection of the martyrs before the general resurrection.
3. In the wonderful deliverance of the godly, from the last persecution of the wicked, which shall happen after those thousand years. … The third period of the Church of the New Testament, is from the beginning of the thousand years, to the end thereof. And it shall contain, as well the martyrs that shall then rise, as the nations not yet converted, and the Jews; and it shall be free from persecutions. ... Of **the Resurrection of the Martyrs,** and of their reign here upon Earth. ... Therefore for the space of those whole 1000 years the Church shall enjoy outward peace, **the Martyrs being raised from the dead**, and the nations, together with the Jews, being converted to the faith of Christ ... Here then is described **the singular reward, which the martyrs have received for their sufferings, and extraordinary performances. ... But 'the rest of the dead'. ... as well the godly, as the ungodly, 'lived not again,' that is, were not made partakers of that happiness and prerogative, whereby a number of some of the faithful shall rise before the universal and last resurrection, and shall reign with Christ here upon earth. ...** In which the bodies of the martyrs **shall rise**, in the beginning of those thousand years. **We must not therefore understand in this place a spiritual resurrection,** by which we are said to rise out of that sleep, and death of sin: for **that resurrection is common unto all good men, and [supposedly] happeneth daily.** ... 'And the dead were judged,' (Revelation 20:12-15) a definitive sentence passing upon all; acquitting some, and condemning others."*

* J H. Alsted, *The Beloved City, Or, The Saints Reign On Earth A Thousand Years* (Verlag Peter Lang, 1988).

Joseph Mede (1586-1638):

"Joseph Mede, of England, 'a pious and profoundly learned man,' was Greek lecturer at Cambridge, and was noted as an antiquarian, philosopher, mathematician, philologist, linguist and logician."*

* Jesse Forest Silver, *The Lord's Return* (Fleming H. Revell, 1914), 188.

- *The Lord's Return*

"Pre-millennialism rose to much eminence in this [17th] century. First and highest on the list stands the illustrious Mede, whom Rev. David Brown, of Scotland, styles 'The Prince of Millenarians.' Twiss and Usher sit as pupils at [Page 373] his feet, and Baxter modestly says, 'I cannot confute him.' … Dr. Ellicot gives his Apocalyptic scheme, and says that 'his works have generally been thought to constitute an era in the solution of the Apocalyptic mysteries, for which work he was looked on and written of, as a man almost inspired.' … Such is the voice of Joseph Mede, whom Prof. Bush styles, 'One of the profoundest Biblical scholars of the English Church, of whom it was said that in the explication of the mysterious

passages of Scripture, 'he discerned the day before others had opened their eyes,' and whose works, to use the language of Dr. Duffield, have done more to revive the study of the prophecies, and to promote Millenarian doctrine than those perhaps of any other man."*

* D.T. Taylor, *The Voice Of The Church* (H.L. Hastings, 1855), 166-167,172.

- *The Voice of the Church*

"Probably no work on the Apocalypse by an English author from the time of the Reformation down to the beginning of the 19th century, and even later, has exercised as much influence as this profound interpretation."*

* Wilbur M. Smith, A Preliminary Bibliography For The Study Of Biblical Prophecy (Boston: W.A. Wilde Co., 1952), 27.

- Wilbur M. Smith

"Joseph Mede (1586-1638) was the father of English pre-millennialism. ... The publication of *Key to the Revelation* in English in 1643 took England by storm and became the most popular book of its time. Christianson states: 'Upon Mede's shoulders must rest the primary responsibility for revival of millennial thought in England.' Mede strongly influenced Thomas Goodwin, Jeremiah Burroughs, John Millon, Isaac Newton, and Nathaniel Holmes."*

* *Dictionary Of Premillennial Theology*, Mal Couch, general editor (Kregel, 1996), 250-251.

- *Dictionary of Premillennialism*

"He was a true Millenarian of the primitive stamp; and his interpretations of the Scriptures relating to this subject have never been surpassed for clearness, consistency, and primitive simplicity."*

* Daniel Dana Buck (1814-1895), *Avenging The Elect:* (South-Western Publishing House, 1858).

- Daniel D. Buck

"Be this as it may, the man who may be called the father of the modem form of pre-millennialism, and whose minute study of this particular prophecy entitles him surely to be heard as to the ***parties*** intended in the prediction – the [Page 374] ***subjects*** of the millennial resurrection - Joseph Mede says: 'The rising of the ***martyrs*** isthat which is called the first resurrection, being as it seems, a prerogative to their sufferings above the rest of the dead.' …"*

* David Brown, *Christ's Second Coming* (1876), 223.

- David Brown

Mede: "The ***Rising of the Martyrs*** isthat which is called ***the First Resurrection***, being, as it seems, **a prerogative to their sufferings** above the rest of the Dead; who **as they suffered with Christ in the time of his patience, so should they be glorified with him in the Reign of his Victory** before the ***Universal Resurrection*** of all. ... The ***Second***

Resurrection to be after the End of the 1000 years, ***Justin Martyr***, by way of distinction, calleth ... ***the Eternal and Universal resurrection of all together***;namely, in respect of the former which was ***Particular***, and but of some. **And that it is common both to the *Godly* and to the *Wicked,* and not the Wicked only, may appear, in that there are two Books opened for the Dead,** (ver. 12) whereof one is the ***Book of Life;*** which argues two sorts of Dead to be judged."*

* *The Works Of The Pious And Profoundly-Learned Joseph Mede* (London: Printed by Roger Norton, 1672), Book III. 604-605.

"... **this having part in Resurrection prima (First resurrection) was not to be common to all, but to be a privilege of some, namely, of Martyrs, and Confessors equipollent to them,** if God so would accept them. **Moreover, the belief of this Prerogative of Martyrs in Resurrectione prima was that which made the Christians of those times so joyously desirous of Martyrdom.** These things will perhaps seem strange, but they will be found true, if duly examined. ... Yet thus much I conceive the Text seem to imply, That these saints of the First resurrection **should reign here on earth in the New Jerusalem in a state of beatitude and glory, partaking of Divine presence and vision of Christ their King**; as it were in an Heaven upon earth. ..."*

* *The Works Of The Pious And Profoundly-Learned Joseph Mede* (London: Printed by Roger Norton, 1672), Book IV. 771-772.

"This Dogma of the 1000 years regnum **was the general opinion of all orthodox Christians in the age immediately following the Apostles, if Justin Martyr say true; and none known to deny it but hereticks, which denied the resurrection**, and held that the God of Abraham, Isaac and Jacob, was not the Father of our Lord Jesus Christ."*

* *The Works Of The Pious And Profoundly-Learned Joseph Mede* (London: Printed by Roger Norton, 1672), Book III. 603.

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" 'As many as I love, I rebuke and chasten: be zealous therefore, and repent.' [Revelation 3:19] ... Certain therefore it was that they should feel the scourge of God, unless they should rouse themselves out of their lazy devotions, out of the hateful and dangerous temper of ***lukewarmness***, unless they should blow up the fire of zeal, to love and worship God with all earnestness and fervency. ... So that meaning is; those whom I love, if after I have long reproved them and convinced them of sin, by my Word and ministers, all be but in vain, then I use to chastise them with my rod, to afflict them with some scourge of my discipline. ... His Word is always the harbinger of His sword: He rebukes and then chastens. ... Nay, when other warnings have been fruitless, and God's chastisements and judgments near, the very heavens themselves shall by comets and other signs give warning of their approach, if at length by our humiliation we

would stop them even at the door. ... **it should behove us not lightly to pass by His warnings. ... Repentance** is the means to avoid and prevent God's judgments. ... And so if Laodicea (in my text) should leave her lukewarmness; God who would have chastised her because He loved her, would yet withhold her chastisements because she repented. Would we then avoid the judgments of God hanging over our heads? Let us not then defer our repentance. Would we not have the flaming fire of God's wrath and vengeance to consume us? Let us repent of our lukewarmness, and get this sacred fire of zeal, the only means to preserve us: Be zealous therefore and repent."*

* *The Works Of The Pious And Profoundly-Learned Joseph Mede* (London: Printed by Roger Norton, 1672), Book 1. 295-302.

James Usher (1580-1656):

"James Usher, D.D., Archbishop of Armagh, Ireland, was born ... at Dublin. He was distinguished for his native talent and great learning, and is well known to have been the author of the common chronology of the Bible .... Mede, writing to Twiss of Usher, says: 'He did not discover any aversion or opposition to the notion I represented thereabout. The like, Mr. Wood told me of him after he read his papers; nay, that he uses this compliment to him at their parting: 'I hope we shall meet together in ***resurrection prima***.'"*

* D.T. Taylor, *The Voice Of The Church*, 173-174.

- *Voice of the Church*

"...the learned and famous Irish chronologist, turned from Augustine's spiritual theory as a result of close study, and became a pre-millenarian."*

* Jesse Forest Silver, *The Lord's Return,* 183.

- *The Lord's Return*

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Usher: "The eyes of God, angels and men, are upon us, and great is the account we must make to our Lord Jesus Christ, who is the Supreme head of his Church, and will at length reward or punish his servants in this ministry of his Gospel, as he shall find them faithful or negligent."*

* D.M. Panton, *The Dawn* (Dec. 15th, 1925).

Usher said he "hoped" to meet his friend in the First Resurrection. It appears that from his contact with Joseph Mede he came to believe, not only in pre-millennialism, but also in the view that **the millennium is a reward for faithful service. Usher desired to be "accounted worthy" by the Lord to be raised to reign**:

"… Usher at first appears to have clung to millennial views of the middle ages; but subsequently, as it would seem, was converted to the primitive millennial faith by the writings and personal influence of Mr. Mede."*

* Daniel Dana Buck (1814-1895), *Avenging The Elect:* (South-Western Publishing House, 1858), 73.
- Daniel Dana Buck

William Twiss (1575-1649):

"The Westminster Assembly, convened by Parliament in 1643, and composed of 151 learned and godly men, was directed to frame the doctrines of the Church of England. Premillennial faith was found to be very strong. Robert Baillie, president of the University of Glasgow, said of this assembly: 'Most of the chief divines here, not only Independents, but others, such as Twiss, Marshall, Palmer, and many more are express Chiliasts.' William Twiss was president of the assembly."*

* D.T. Taylor, *The Voice Of The Church,* 188-189.
- *The Lord's Return*

Twiss: "As for the black time to be expected; if so, it seems to be wondrous great, if not greater than all that went before ... **yet God grant we may be of the number of those that suffer,** that within three days and a half we **may be raised and reign with Christ at his Coming**." *

* *The Works Of The Pious And Profoundly-Learned Joseph Mede,* 765.

John Piscator (1546-1625):

"John Piscator ... of Germany, 'noted for learning and piety,' would have us watch for the Lord's return. ... Piscator was professor of Theology at Strasburg and Heidelberg, and a Chiliast."*

* Jesse Forest Silver, *The Lord's Return,* 173.
- *The Lord's Return*

"As concerning the persons to be raised, which are expressed in Rev. 20:4 **to be only Martyrs, and Piscator will have it proceed only of such. ...** This may be helped two ways. **First by such an interpretation of Martyrdom as may be extended much further then to the suffering of death for the testimony of Christ.** ..."*

* The Works Of The Pious And Profoundly-Learned Joseph Mede, 773.

Tertullian (160-240):

This section begins with Tertullian. However, many other early Christian writings could be cited to reveal that the early Christians were premillennial. They also believed that having a part in the first resurrection and entering into the millennial kingdom are rewards for obedience and faithfulness. The following examples and quotes will reveal the truth of this last statement.

Tertullian, like so many other accountability preachers mentioned in this book (i.e. D.M. Panton, W.P. Clark, Philip Mauro, etc.), was

trained in law. His clear defence of pre-millennialism and his strong preaching against the depraved theater, etc. cause him to stand out as an early light. Fierce persecution raged in his day.

"He was born at Carthage, in Africa, about A.D. 160, and flourished as a writer, A.D. 199-220. Jerome reckons him among the first Latin millenarians, and Vincentius as the 'Prince of those writers.'"*

* D.T. Taylor, *The Voice Of The Church*, 67.

- *The Voice of the Church*

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Tertullian: "We do confess that a kingdom is promised to us upon the earth. ... After its thousand years are over, within which period is completed **the resurrection of the saints, who rise, sooner or later according to their deserts,** there will ensue the destruction of the world. ..."*

* Tertullian, *Anti-Marcion*, (Albany, OR: Ages Digital Library Collections, 1997), "The Ante-Nicene Fathers", Vol.3; Ch.24, 620.

Tertullian: "...lest this Judge deliver you over to the angel who is to execute the sentence, and he commit you to **the prison of hell,** out of which there will be no dismissal **until the smallest even of your delinquencies be paid off** in the period before the resurrection. What can be a more fitting sense than this? What a truer interpretation?"*

* Tertullian, *A Treatise on the Soul*, 35 ANF, III:216.

Tertullian: "For **no one, on becoming absent from the body, is at once a dweller in the presence of the Lord, except by the prerogative of martyrdom, he gains a lodging in Paradise, not in the lower regions**."*

* Tertullian, *On the Resurrection of the Flesh.*

Barnabus (A.D. 100):

"Let us be spiritually-minded: let us be a perfect temple to God. As much as in us lies, let us meditate upon the fear of God, and let us keep His commandments, that we may rejoice in His ordinances. The Lord will judge the world without respect of persons. Each will receive as he has done: **if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him**. Take heed, lest resting at our ease, as those who are the called [of God], we should fall asleep in our sins, and the wicked prince, acquiring power over us, should **thrust us away from the kingdom** of the Lord. And all the more attend to this, my brethren, when ye reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus [at length] abandoned. Let us beware lest we be found [fulfilling that saying], as it is written, 'Many **are called, but few are chosen**.' ... Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand

years. And He Himself testifieth saying, 'Behold, today will be as a thousand years.' Therefore, my children, in six days, that is, in six thousand years, all things will be finished. 'And He rested on the seventh day.' This meaneth: when His Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and [Page 379] the stars, then shall He truly rest on the seventh day .... **Thou shalt remember the day of judgment, night and day**. ... It is well, therefore, that he who has learned the judgments of the Lord, as many as have been written, should walk in them. For he who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution. ... **The Lord is near, and His reward**."*

*Coxe, A. Clevend, *The Ante-Nicene Fathers* (Grand Rapids: Wm. B. Eerdmans), *The Epistle of Barnabas.*

Polycarp (69-155):

"Bp. of Srnyma, one of the most prominent figures in the church of the 2nd cent. ... He claimed to have known at least one apostle and must in early life have met many who could tell things they had heard from actual disciples of our Lord ... Polycarp crowned his other services to the church by a glorious martyrdom ... Irenaeus states (III. iii.4) that Polycarp had been instructed by apostles and conversed with many who had seen Christ ... doubtless Tertullian (*de* Praescrip.32) is right in understanding this to mean that he had been so established by St. John. ..."*

* A *Dictionary Of Christian Biography*. Edited by Henry Wace and William C. Piercy (Peabody. Massachusetts: Hendrickson, 1994), 846.

- *A Dictionary Of Christian Biography*

Polycarp: "In whom, though now ye see Him not, ye believe, and believing, rejoice with joy unspeakable and full of glory; into which joy many desire to enter, **knowing that 'by grace ye are saved, not of works,'** but by the will of God through Jesus Christ. ... But **He who raised Him up from the dead will raise up us also, if we do His will, and walk in His commandments, and love what He loved, keeping ourselves from all unrighteousness, covetousness, love of money, evil speaking, falsewitness; 'not rendering evil for evil, or railing for railing,' or blow for blow, or cursing for cursing, but being mindful of what the Lord said in His teaching:** 'Judge not, that ye be not judged; forgive, and it shall be forgiven unto you; be merciful, that ye may obtain mercy; with what measure ye mete, it shall be measured to you again'; and once more, 'Blessed are the poor, and those that are persecuted for righteousness' sake, **for theirs is the kingdom of God.'... Knowing, then, that 'God is not mocked,' we ought to walk worthy of His commandment and glory. ... If we please Him in this present world,**

we shall receive also the [Page 380] **future world, according as He has promised to us that He will raise us again from the dead, and that if we live worthily of Him, 'we shall also reign together with Him**,'... Inlike manner, let the young men also be blameless in all things, being especially careful to preserve purity, and keeping themselves in, as with a bridle, from every kind of evil. For it is well that they should be cut off from the lusts that are in the world, since 'every lust warreth against the spirit;' and **'neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God,' nor those who do things inconsistent and unbecoming**. ...If then we entreat the Lord to forgive us, we ought also ourselves to forgive; **for we are before the eyes of our Lord and God, and 'we must all appear at the judgment-seat of Christ, and must every one give an account of himself.' Let us then serve Him in fear,** and with all reverence, even as He Himself has commanded us, and as the apostles who preached the Gospel unto us, and the prophets who proclaimed beforehand the coming of the Lord [have alike taught ***us***]."*

* *The Epistle Of Polycarp To The Philippians* (Albany, OR: Ages Digital Library Collections, 1997), "The Ante-Nicene Fathers."

Testimonies Concerning the Early Martyrs.

"Mr. Faber on this point observes, that 'The doctrine of the literal resurrection of the martyrs prior to that epoch certainly prevailed to a considerable extent throughout the early church, and often animated the primitive believers to seal the truth with their blood ... - And on the same subject the learned **Dodwell** writes: - 'The primitive Christians believed that the first resurrection of their bodies would take place in the kingdom of the millennium; and as they considered that resurrection to be peculiar to the just, so they conceived the martyrs would enjoy the principle share of its glory. Since these opinions were entertained, it is impossible to say how many were inflamed with the desire of martyrdom. From this **it is demonstrably evident that the martyrs' hope lay in the First Resurrection of Rev. 20:6**. **Ignatius** craving death that he might '**rise free' ... Cyprian attesting that those who suffered expected a prior resurrection and a more prominent place in God's kingdom,' and to crown all, Tertullian affirming that the martyrs' express prayer was that he 'Might have a part in the First Resurrection**.'"*

* D.T. Taylor, *The Voice Of The Church*, 64-65.

- *The Voice Of The Church*

"Up to the third century the persecuted Christians seem to have taken this as predicting a literal resurrection of the martyrs to reign with Christ. I have said that **the early Christians who took the prediction literally understood it of** [Page 381] **the martyrs exclusively; insomuch that it begot a fanatical desire of martyrdom, that they 'might have part in the first resurrection**.'... Nor can I see how multitudes could have been inflamed, as they are said to have been, with a passion for martyrdom, in hope of

thereby having 'part in the first resurrection,' if that resurrection was believed to be the portion, not of martyrs only, but of all believers.,"*

* David Brown, *The Structure of the Apocalypse* (1891).

- David Brown (1803-1897)

"We come now to Tertullian, the eminent contemporary of Irenaeus, a man of eloquence and learning, who with all his faults, had many excellencies. His testimony is equally conspicuous and positive. 'We also confess,' says he, 'that a kingdom is promised us on earth, after the resurrection; for it will be for a thousand years in a city of divine workmanship. ... This is the city provided of God to receive the saints in the resurrection, wherein to refresh themselves with all spiritual good things, in recompense of those which in the world we have despised and lost.' **He also testifies that it was the custom of his times for Christians to pray that they might have part in the first resurrection; thus showing that this was the general and firm belief of his time**."*

* Joseph Seiss, *The Last Times*, 241-242.

- Joseph Seiss

"Moreover, the belief of the Prerogative of Martyrs in resurrection prima was that which made the Christians of those times so joyously desirous of Martyrdom."*

* *The Works Of The Pious And Profoundly-Learned Joseph Mede*, 771.

- Joseph Mede

"In short the doctrine of the millennium was generally believed in the three first and purest ages; and this belief, as the learned Dodwell hath justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted ***martyrdom*, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection.** Afterwards this doctrine grew into disrepute for various reasons. ... Besides wherever the influence and authority of the church of Rome have extended, she hath endeavoured by all means to discredit this doctrine. ... No wonder therefore that this doctrine lay depressed for many ages, but **it sprang up again at the Reformation**, and will flourish together with the study of Revelation."*

* Thomas Newton, *Dissertations on the Prophecies*, Vol. III (London: Printed for J. and R. Tonson in the *Strand*, 1759), 342-343.

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- Thomas Newton

"On the ***persons*** who shall partake of the first resurrection, I confess I find it difficult to agree with the modern expectants of the Lord's advent. Their opinion, generally speaking, is that all the redeemed from the beginning shall then rise to reign with Christ; while I feel constrained rather to acquiesce in **an opinion known**

to have been generally held in the early ages of Christianity, that 'the first resurrection' is not general, even as it respects the saved in this dispensation, but limited to certain from among it, possessing a qualification to be noticed presently..."*

* William Burgh, *Lectures On The Second Advent Of Our Lord Jesus Christ* (Dublin: William Curry, Jun. And Co., 1835), 245-246.

- William Burgh

"We have spoken of Christ's doctrine of a future life, and are now thinking of its threatening aspect. ... I have said, the terms in which this doctrine is conveyed must be accepted in their obvious and popular sense. But yet, when they are taken in this sense, they carry a meaning from the pressure of which we are driven to seek relief - if it may be had, in criticism; or if not so, in some mitigating hypothesis. ... Yet there is a movement forward ... let the time come when all such sinister influences shall be discarded with the contempt they deserve. ... That dozen men, ignobly born as they were, which followed Jesus in his circuits through Galilee and Judea, fondly dreamed of palaces and princedoms which were soon to be theirs now, when in truth, they were about to be sent forth on a course of suffering intensely severe. **It was needful to arm them for this unlooked for conflict; and this requisite preparation, as it included powerful motives of the happiest complexion, so did embrace a dread so deep that it should be proof against the extremest wrench of bodily anguish.** On the one hand, this Teacher of men said, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom'; but on the other he said, even to these his 'friends' – 'Fear not them which can kill the body, and after that have nothing more that they can do. But I forewarn you whom you shall fear, **Fear him, which after he bath killed bath power to cast into Gehenna.' ... Now we of this age may extenuate these phrases; or, if we please, let us cast away the whole doctrine as intolerable and incredible.** Let us do so: **but it is a matter of history, out of question, that the apostolic church, and the church of later times, took it, word for word, in the whole of its apparent value ... it is certain that the language of Christ, in regard to the future life, was constantly on the lips of martyrs throughout the suffering centuries**."***

* Isaac Taylor, *Restoration Of Belief* (Philadelphia, 1855), 81, 285.

- Isaac Taylor Jr. (1787-1865)

CONCLUSION.

It is probable that the teachings presented in this book are new to the reader. Joseph Butler (1692-1752) once wrote:

"...it is owned the whole scheme of Scripture is not yet understood ... Nor is it at all incredible, that a book, which has been so long in the possession of mankind, should contain many truths as yet undiscovered."*

* Joseph Butler, *The Analogy Of Religion,* Book II, Ch. III (New York: Ivison, Blakeman, Taylor & Co., 1875), 168.

Similarly, John B. Heard (b. 1828) once observed:

"Thus, the way of discovery still lies open to us in Divine things if we have only the moral courage to go to the fountain-head of truth, instead of filling our vessel out of this or that doctor's compendium of truth ... The majority of mankind think that they think; they acquiesce, and suppose that they argue; they flatter themselves that they are holding their own, when they have actually grown up to manhood, with scarcely a conviction that they can call their own. So it always was, and so it will ever be. The Divine things of the Word are no exception, but rather an instance. The more difficult the subject, and the more serious the consequences of error, the more averse the majority are to what is called 'unsettling men's minds'..."*

* Rev. J. B. Heard, *Tripartite Nature of Man,* 358.

There was a time when the majority of Protestants resisted the revival of pre-millennialism as "Jewish fables." In a later age, the majority of Protestants likewise resisted the revival of futurism as "Jesuit propaganda." Yet, many today rightly and openly embrace both doctrines as crucial aspects of fundamental truth. It could therefore be argued that the teachings presented in this book are simply the ***next step*** in eschatology, and that they will obviously be resisted with as much zeal and stubborn pride as the earlier attempts to revive other aspects of eschatology.

However, as these last few chapters have documented, the author cannot claim to be the first to have discovered and organized these accountability truths. A remnant in each age finds them (often to the great displeasure of the majority), and then they are quickly buried again. S.S. Craig, in 1916, entitled a chapter in his book on these truths, "A Revolution In Eschatology."* A ***revolution***?Indeed, as long as there is a Devil roaming the earth, the warnings in Scripture to the saints will need to be ***continually*** revived. He will always seek to rid the earth of every trace of holy hope and fear.

* S.S Craig, *The Dualism Of Eternal* Life, chapter 4.

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Chapter 29 Believers Must Confess.

"To share the infamy that falls on Scripture (any subject) is an infinite honour, for it is 'walking with God.'"
- David M. Panton (1944)

John 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:
43 **For they loved the praise of men more than the praise of God**.

Believing the Gospel brings salvation in eternity. Outward confession brings millennial salvation at the judgment seat. Readers who have been persuaded of these accountability truths (whether partially or fully) are bound by these very truths to confess them openly. Shall we be silent in this age of unbelief and rebellion? These truths, if believed, have the power to make saints think twice about flirting with sin and worldliness. They have the [Page 386] power to keep Christian families together. History has revealed that these truths have the power to encourage great sacrifices for God and His truth. They have the power to move men and women to give up their lives to become missionaries in foreign lands. Shall we be silent?

We must fear God more than man. This is the very foundation of accountability truth:

Matthew 10:26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
27 **What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.**
28 And **fear not them which kill the body,** but are not able to kill the soul: **but rather fear him** which is able to destroy both soul and body in hell.
32 Whosoever therefore shall **confess me before men,** him will I confess also before my Father which is in heaven.
33 But **whosoever shall deny me before men,** him will I also deny before my Father which is in heaven.
34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

A great majority of the Lord's words consist of warnings to the children of God! The main reason these truths are not openly confessed by more Christian leaders lies in the fact that to preach them publicly on the "housetops" may (and probably will) bring a loss of esteem, money, honour or "opportunity" in the Christian community! This is plainly the "fear of man"! Some Christian leaders have "entangled" themselves to such a degree that they have too much to lose. Yet, if the teaching of this book is even partly true, it then follows that there is no Christian leader that can afford to be silent once he is exposed to it:

Luke 12:47 And**that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.**

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. **For unto whomsoever much is given, of him shall** [Page 387] **be much required: and to whom men have committed much, of him they will ask the more.**

49 I am come to send fire on the earth; and what will I, if it be already kindled?

Light ignored becomes lightning. Please deeply consider the following words of our Lord in relation to the truths of this book:

Mark 8:34 And when he had called the people unto him **with his disciples also,** he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 **Whosoever therefore shall be ashamed of me AND OF MY WORDS in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.**

Luke 9:25 For what is a man advantaged, if he gain the whole world, and lose himself, or **be cast away?**

26 For whosoever shall be ashamed of me **and of MY WORDS,** of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

Again, large portions of the Lord's words are warnings to the saints. It therefore follows that to the degree we preach these words of the Lord will be the degree we are confessed by Christ at His

coming. To the degree we ignore these warnings, or diminish their impact (after being exposed to the truth), will be the degree we are denied at the Lord's coming. May the reader be filled with the Spirit unto great boldness, and for the love of God and man, openly teach and preach these truths to this generation!

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APPENDIX A.

Everlasting, Forever and Eternal.

The words ***everlasting***, ***forever*** and ***eternal*** can sometimes be interpreted in a relative sense. This is another possible (though unnecessary) answer to why such words are sometimes used in warnings and promises addressed to believers. These words should always be understood in their normal, highest sense when the context and subject allows it. However, when the context is the duration of something in this present age, or during the future millennial reign, these words may be interpreted in a relative sense. (The objection that this appears to add weight to the errors of Universalism is answered in the next appendix.)

Quotes from Christian Scholars.

Each of the following writers believes in the absolute, eternal punishment of unbelievers:

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"The words depended upon (as **eternal, perpetual, etc.) have sometimes, as critics of the most diverse sentiments state, a limited meaning, denoting simply a long duration,** or a duration coeval with existing orderings or dispensations ... the words **'eternal,' 'everlasting,' 'forever,' are sometimes** employed to denote **limited duration** (i.e. duration adapted to the nature of the thing of which it is affirmed). ..."*

* George N.H. Peters, *The Theocratic Kingdom* vol. II.(Grand Rapids: Kregel, 1957), 538-539, 630.

- George N.H. Peters (1825-1909)

"Viewed in its essence and form, together, it is both temporal and eternal, yet **called eternal in its relative sense, that is 'age-abiding'**…"*

* Nathaniel West, *The Thousand Years* (Fincastle, Virginia: Scripture Truth Book Co.), 61.

- Nathaniel West (1826-1906)

"...in one of the volumes of Lent Lectures on the Second Advent, I find Mr. Barker, on Heb.7: 25, thus expressing himself – 'It is absolutely

necessary to remember that **the word 'ever' signifies continuity, not eternity of action.' ... What canon of criticism is more self-evident and more universally recognized than this,** that terms and phrases, expressive of ***perpetuity***, are to be stretched no further than ***the known duration of the thing spoken of?***"*

* David Brown, *Christ's Second Coming* (1876), 123, 173.

- David Brown (1803-1897)

"...the word aionios is an adjective formed from aion, which last, being derived from the Greek for 'always,' signifies the whole time during which a person, thing, or state, exists. Hence, if it be used of a person, it expressed his whole life, or lifetime; if of a succession of generations, of history, or of the state of a people or the world, an age; if of the universe, or of anything that lasts for ever, eternity. The adjective, of course, follows the meanings of its noun. ..."*

* G.H. Pember, *The Great Prophecies Of The Centuries Concerning The Church* (Conley & Schoettle, 1984), 123.

- G.H. Pember (1837-1910)

"The word **forever** (KJV) is often used in what might be called **a limited sense,** as when in law we speak of transferring property 'to him and his heirs forever,' that is, to perpetuity."*

* H.A. Ironside, *Proverbs* (Loizeaux Brothers, 1995).

- H.A. Ironside (1876-1951)

"Each of these has its 'end,' yet each is called 'the kingdom.' Each is an 'Olam,' and limited. **Each is 'Forever,' yet only in the sense of 'age-abiding,' not absolutely endless. ...** The Old Testament institutions, the Aaronic priesthood, the Davidic royalty, the bloody sacrifices, and the whole administration, are declared in the Old Testament to be 'forever,' but which, as Paul assures us, means only **'till the time of reformation,'** Heb. 9. ..."*

* Nathaniel West, *The Thousand Years* (Fincastle, Virginia: Scripture Truth Book Co.), 62.

- Nathaniel West (1826-1906)

"Supposing that God's Word speaks of the earthly state of things and uses the expression **'reigning forever and ever,'** as in Daniel 7 and Luke 1, it cannot be understood absolutely. **The words must be limited by the subject-matter** of which God is speaking - so in Daniel 7:27 the kingdom under the whole heaven, which is given to the people of the saints of high places, is said to be an everlasting kingdom. This, I apprehend, is the same period that is called here the thousand years."*

* William Kelly, *Revelation Commentary,* 435-436.

- William Kelly (1821-1906)

"Most fully may it be granted that, in the Apostolic axiom, 'the gift of God is **eternal** life' (as well as in many other places) there is included the doctrine of infinite or never-ending existence. **Our persuasion of this fact must not however be made to hinge on the native force of the adjective, there employed,** but rather upon the evident intention of the writer, as illustrated and confirmed by other means."*

* Isaac Taylor, *Saturday Evening* (1852), 329.

- Isaac Taylor, Jr. (1787-1865)

"It is often pointed out that 'eternal' (aionios) in 'eternal punishment' must have the same meaning as in 'eternal life.' No doubt, but **that does not give us the right to say that 'eternal' in both cases means 'endless.**"*

* Alford Plummer, *An Exegetical Commentary on the Gospel of Matthew* (1909), 351-352.

- Alford Plummer (1821-1926)

"The punishment of the wicked is more properly endless, than eternal."*

* William G.T. Shedd, *The Doctrine Of Endless Punishment* (Oregon: Ages Software, The Master Christian Library, 1997).

- William G.T. Shedd (1820-1894)

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"The preacher, in contending with the **universalist, or restorationist,** would commit an error, **and, it may be, suffer a failure in his argument,** should he lay the whole stress of it on the etymological or historical significance of the words, aion, aionios, and attempt to prove that, of themselves, they necessarily carry the meaning of endless duration."*

* John P. Lange, *Lange's Commentary American Edition,* vol. V, 48.

- John P. Lange (1802-1884)

"I must be so candid as to acknowledge that the use of these terms 'forever,' 'eternal,' 'everlasting,' shows that they who understand these words in a limited sense when applied to punishment put no forced interpretation upon them."*

* F.W. Farrar, *Mercy And Judgment* (New York: E.P. Dutton & Co., 1881), 401.

- Dr. J. Macknight (1721-1800)

Examples in Scripture.

The following Scriptures each appear to use ***everlasting, eternal*** or***forever*** ina relative sense:

Leviticus 6:13 The fire shall **EVER** be burning upon the altar; it shall never go out.

Deuteronomy 33:15 And for the chief things of the ancient mountains, and for the precious things of the **LASTING** hills,

Genesis 49:26 The blessings of thy father have prevailed above the blessings of my progenitors unto the **utmost bound** of the **EVERLASTING hills:** they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Exodus 40:15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an **EVERLASTING priesthood** throughout their generations.

Leviticus 16:34 And this shall be an **EVERLASTING statute** unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

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Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in **EVERLASTING chains** under darkness **unto the judgment of the great day.**

1 Samuel 1:22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, **and there abide FOR EVER.**

28 Therefore also I have lent him to the LORD; **as long as he liveth he shall be lent to the LORD.** And he worshipped the LORD there.

Exodus 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; **and he shall serve him FOR EVER**.

Jude verse 7 Even as **Sodom and Gomorrha,** and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, **are set forth for an example,** suffering the vengeance of **ETERNAL fire**.

Leviticus 6:13 The fire shall ever be burning upon the altar; it shall **NEVER** go out. (See Deuteronomy 15:11; 2 Samuel 12:10)

The Bible is filled with phrases and words that must be expanded or limited by context or subject (Ecclesiastes 4:16; 12:12; 1 Timothy 1:4; 2 Timothy 3:7; Exodus 27:20; Matthew 26:11, Titus 1:12; Habakkuk 3:6).

"Everlasting" and "Forever" According to English and Bible Dictionaries.

"That which did **continue for a long time, though not always**."*

* Thomas Wilson (1563-1622), *A Compleat Christian Dictionary* (London: 1630,1661).

- *A Compleat [Complete] Christian Dictionary* (1630, 1661)

“The term ‘everlasting’ is used in the Bible both in the strict sense of unlimited time and more loosely of simply **a prolonged period of time**.”*

* *Mercer Dictionary of the Bible* (Mercer University Press, 1990).

- *Mercer Dictionary of the Bible (1990)*

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“Perpetual; continuing indefinitely, or **during the present state of things.** ‘I will give thee, and thy seed after thee, the land of Canaan, for an ***everlasting*** possession’. Gen. 17. The ***everlasting*** hills or mountains. *Genesis, Habakkuk*.”*

* *Noah Webster’s First Edition Of An American Dictionary Of The English Language,* 1828 (Foundation For American Christian Education, 1989), *Webster’s American Dictionary of the English Language*(New York: Harper & Brothers, 1841).

- *Webster’s American Dictionary of the English Language*(1828, 1841)

“ … It is certain that even amongst the Jews, the word ***everlasting*** did not always signify infinity, but **to a certain definite period.**’ Bp. Taylor - *Rule of Conscience*

‘First I shall readily grant, that the words ***for ever*** and ***everlasting*** **do not always in Scripture signify an endless duration,** and that is sufficiently proved by the instances alleged to this purpose.'.’ Barrow, Vol. 1, Ser. 35. …”*

* Charles Richardson, *A New Dictionary of the English Language*(London: William Pickering, 1836-37).

- *A New Dictionary of the English Language*(1836-37)

“Continuing indefinitely, or **during the present state of things**.”*

* John Craig, *A New Universal Etymological...Dictionary of the English Language,*(London: Henry George Collins ... 1848-1849).

- *A New **Universal Etymological...Dictionary** of the English Language* (1848-1849)

“**Continuing for an indefinitely long period;** interminable; hence, endlessly recurring; constant; incessant; also exceedingly durable; as land for an ***everlasting*** possession.”*

* *Funk & Wagnall’s Standard Dictionary of the English Language,*(New York: 1895).

- *Funk & Wagnall’s Standard Dictionary of the English Language* (1895)

“Continuing indefinitely,**or during a long period;** perpetual. …”*

* *Webster’s Revised Unabridged Dictio**nary*** (1913).

- *Webster’s Dictionary* (1913)

“Perpetual; continuing indefinitely or **during the present state of things**;as the everlasting hills. ...”*

* *Webster’s New Twentieth-Century Dictionary Unabridged*(New York: Standard Reference Works, 1956).

[Page 395] - *Webster's New Twentieth-Century Dictionary Unabridged* (1956)
"**Continuing long** or indefinitely. ..."*
* *Webster's Encyclopedic Unabridged Dictionary*(New York: Portland House, 1989).
- *Merriam-Webster's Collegiate Dictionary* (1948)
"Used hyperbolically **or in a relative sense**."*
* ***Oxford** **English Dictionary*** (Oxford University Press, 1979).
- *The Oxford English Dictionary*
"Perpetual; continuing for an **indefinite time**."*
* *The American Encyclopedic Dictionary* (Chicago: W.B. Conkey, 1896).
- *The American Encyclopedic Dictionary* (1896)
"Continuing indefinitely, or **during a long period**."*
* *Webster's New International Dictionary*(Springfield: G.C. Merriam *Co*., 1951).
- *Webster's New International Dictionary*(1951)
" Going on **for a long time**"*
* *Webster's New World Dictionary*(Cleveland: The World Publishing Co., 1951), *Webster's New World Dictionary* (Nashville: The Southwestern Co., 1971).
- *Webster's New World Dictionary* (1951, 1971)
"Lasting **a long time**"*
* *Thorndike Barnhart Comprehensive Desk Dictionary*(Garden City: Doubleday & Co., 1967).
- *Thorndike Barnhart Comprehensive Desk Dictionary*
"Lasting forever or for **a long time**."*
* *Cambridge International Dictionary Of The English Language*(Cambridge University Press, 1995).
- *Cambridge International Dictionary*(1995)
*"**Ever and Forever:** Eternal, eternity. **The whole period**."**
* *Smith's Bible Dictionary*(A. J.Holman & Co., 1896).
- *Smith's Bible Dictionary* (1896)
[Page 396]"
"2. To the end of time or life; during an unlimited period; interminably."*
* A *Standard Dictionary Of The English Language*(New York: Funk & Wagnalls, 1895).
- *Funk & Wagnall's Standard Dictionary of the English Language*(1895)
"For all time; without ending .... Forever can be used to mean continually, often in a way that suggests too often. ... **Forever can also mean for an extremely long time** or too much time. ..."*
* *Cambridge International Dictionary Of The English Language*(Cambridge University Press, 1995).
- *Cambridge International Dictionary of English* (1995)
"2. To the end of time **or close of life**. ..."*
* *Webster's New Twentieth-Century Dictionary Unabridged*(New York: Standard Reference Works, 1956).

- *Webster's New Twentieth Century Dictionary*(1956)

"Eternal" According to English Dictionaries

"1. Lasting forever **or for a very long time**"*

* *Cambridge International Dictionary Of The English Language*(Cambridge University Press, 1995).

- *Cambridge International Dictionary of English* (1995)

"Eternal, too is sometimes used of **finite but very great duration**."*

* *Winston Simplified Dictionary,*Encyclopedic Edition (The John C. Winston Co., 1931),*The Winston Dictionary,* College Edition (The John C. Winston Co., 1945).

- *Winston Dictionary (Encyclopedic*and *College* Editions, 1931, 1945)

"Said of things to which endless continuance is ascribed hyperbolically **or in a relative sense**."*

* *Oxford English Dictionary*(Oxford University Press, 1979).

- *Oxford English Dictionary*

"2. Lasting for an indefinitely long period of time [syn: {everlasting}, {lasting}, {eonian}, {unceasing}]"*

* Available from *WordNetDictionary*,**www.projects.ghostwheel.com**; Internet.

- *WordNet Dictionary*

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"*Eternal: "L. Aeternus, ...* G. *Aion*, an age...."*

* *Dictionary of the Derivations of the English Language* (Glasgow; Edinburgh; London: William Collins, Son, & Company, 1872).

- *Dictionary of the Derivations of the English Language* (1872)

Eternal: "The Greek ... *Aion,* and the Latin *Aevum,* indicate, in their literalsense, an age or period of action; and are often employed to denote finite duration. *Aeternitas,* from *Aevum* ... is, in its origin, a long period or beyond an age."*

* David Booth (1766-1846), *An Analytical Dictionary of the English Language* (London: Printed for James Cochran and Co., 1835).

- *An Analytical Dictionary of the English Language* (1835)

"Eternal" According to Bible Dictionaries

"The words***eternal, everlasting, for ever*** **are often taken for a long time**, and are not always to be understood strictly."*

* *A Dictionary of the Holy Bible* (London: printed for J. Beecroft, W. Strahan, T. Trye, and others, 1759).

- *A Dictionary of the Holy Bible* (1759)

"***Eternal (everlasting, for ever, evermore)*** **sometimes denote that which continues a long time**," *

* John Brown, *A Dictionary of the Holy Bible* (Edinburgh: Printed for W. Anderson, and J. Fairbairn, 1789).

- *A Dictionary of the Holy Bible* (John Brown, 1789)

Eternal, Eternity:"**These words often signify a long time**, and **must not always be understood rigorously**."*

* Augustin Calmet (1672-1757),*Calmet's Great Dictionary of the Holy Bible* (London: printed for Charles Tayfor, 1797-1801).

- *Calmet's Great Dictionary of the Holy Bible* (1791-1801)

"***Eternal, everlasting, for ever, evermore***, **sometimes denote that which continues a long time**."*

* James Wood (1751-1840), *A Dictionary of the Holy Bible* (Liverpool: Printed by Nutall, Fisher, and Dixon, 1807).

- *A Dictionary of the Holy Bible,* (James Wood, 1807)

"***Eternal, everlasting, forever, evermore,* sometimes denote that which continues a long time**."*

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- *The Diamond Pocket Dictionary of the Bible* (William Gurney, 1817)

* Rev. William Gurney, *The Diamond Pocket Dictionary of the Bible* (London: W. Lewis, 1817).

"Eternal, everlasting, sometimes denotes a long but limited time. ..."*

* Rev. John Barr, *Scripture Student's Assistant* (1828).

- *Scripture Student's Assistant* (1828)

"The words***forever, everlasting, eternal* ... are often used figuratively to denote long duration**."*

* Frederick Adolphus Packard(1794-1867),*The Union Bible Dictionary* (Philadelphia: American Sunday-School Union, 1838, 1837).

- *The Union Bible Dictionary* (Frederick Packard, 1838)

"The words***forever, everlasting, eternal***, *etc.* **are often used figuratively to denote long duration**."*

* John Eadie, *A Biblical Cyclopedia or Dictionary* (London: Religious Tract Society, 1853?).

- *A Biblical Cyclopedia or Dictionary* (John Eadie, 1853?)

"The words ***eternal, everlasting, for ever***, are not always to be understood in a literal sense; **for sometimes they signify only a long time.**"*

* Samuel Green, *A Biblical and Theological Dictionary* (London: Benjamin L. Green, 1849).

- *A Biblical and Theological Dictionary* (Samuel Green, 1849)

Eternal: "The Hebrew *Olam,* 'world,'and the Greek *Aion,* 'age'... **denote long continued duration**, usually with a fixed end."*

* William Wilberforce Rand (1816-1909), *Dictionary of the Holy Bible* (New York: American Tract Society, 1886).

- *Dictionary of the Holy Bible* (William Rand, 1886)

"***Eternal.***, Time long past, and of future to theend. ***Eternity:*** Only once [found in the Bible] in Isa. lvii. 15 meaning duration in time."*

* William Smith (1813-1893), *Dr. William Smith's Dictionary Of The Bible* (Boston: Houghton, Mifflin and Company, 1896).
- *Smith's Bible Dictionary* (1896)
"In the NT***eternal*** ...denotes**that which belongs to the coming age** ... and is strictly equivalent to ***age-long***."*
[Page 399]
* Melancthon Williams Jacobus, *A New Standard Bible Dictionary* (Funk & Wagnalls Co., 1926).
- *A New Standard Bible Dictionary* (Melancthon Williams Jacobus, 1926)
"Eternal therefore **sometimes means simply 'age-long,'** and this is the usual meaning in the N.T."*
* Madeleine S. Miller and J. Lane Miller, *Harper's Bible Dictionary* (New York: Harper & Brothers, 1961).
- *Harper's Bible Dictionary* (1961)
"Frequently, the Hebrew and Greek words which are translated 'eternal' simply indicate the unknown length of a lifetime ... or any other indefinite span of time."*
* William C. Martin, *The Layman's Bible Encyclopedia* (Nashville: The South-western Company, 1964). 52
- *The Layman's Bible Encyclopedia* (1964)
"The terms eternal, everlasting, for ever, **sometimes have a limited meaning**"*
* John Farrar (1802-1884), *A Biblical And Theological Dictionary* (London: Chas. H. Kelly, 1889).
- *A Biblical And Theological Dictionary* (1889)

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APPENDIX B
Refuting Universalism

Universalists are guilty of misapplying Bible passages. They often apply passages to unbelievers that pertain to the judgment of ***Christians***. These promises and warnings to the saints deal with the ***millennial kingdom***, not the absolute, eternal age after the millennium.

The Bible reveals that the lost end up in the final Lake of Fire, with ***no*** hope of being delivered (Revelation 20:10, 15). The idea that this final Lake of Fire is the ***wonderful fire of God's love*** istoo foolish to deserve an answer (Proverbs 26:4). Where God ends the Holy Bible, man's speculation must end. God ends His revelation

to man with unbelievers cast into the Lake of Fire and all believers with Him in happiness.

John 6 teaches that "everlasting life" is given to all that believe the Gospel:

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John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life:and I will raise him up at the last day.

It therefore follows that those who do ***not*** believe must be condemned for absolute eternity. There are many promises such as this that do not have the future millennial age in view. Therefore, there is no contextual reason to take the word "everlasting" in a limited or relative sense in such verses. If believers receive absolute eternal life***, unbelievers must receive the exact opposite***.

The fact that God paid such an ***infinitely*** high price for the penalty of sin certainly reveals the ***boundless*** extent of the punishment deserved for it. The eternal God became a Man and died for the sins of the world. If mankind does not owe the debt of absolute, endless punishment, why would it take the death of the absolute, eternal Son of God (as a Man) to redeem the world from it? The Deity of Jesus Christ is another strong proof for endless punishment. Nothing but absolute, endless torment could necessitate the physical death of Jesus Christ!

Furthermore, Adam sinned against the eternal God. The absolute, eternal Lord spoke His holy Law to Adam and Eve. The greatness of a law can be measured by the greatness of the lawgiver. The Lawgiver in Eden was God; His greatness is infinite and boundless. The greater the worth of the Lawgiver, the greater the worth and holiness of His Law. The greater the worth of His Law, the greater the punishment for breaking it. Let all inquirers therefore measure the extent of the punishment mankind deserves by the worth of both God's Son and God's Law that was broken. Man can never pay such an infinite penalty! It therefore follows that the punishment of the lost is absolutely endless.

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The fact that the Antichrist and the False Prophet are still found in the Lake of Fire 1000 years after being cast into it reveals that lost people are not annihilated by its flames (Revelation 20:10).

The reason the Book of Revelation closes with no hope offered for the lost is because they must pay an infinite price for their sins. In

rejecting the Son of God, they rejected the only payment that can satisfy their infinite debt. The confusion and emotional questions this raises must be left to God and His mysterious ways. Christians must wait for a future time when we will no longer see through a glass darkly (1 Corinthians 13:12). We must not allow our emotions to tempt us to unbelief. This will hinder our passion to preach the Gospel to lost, dying souls.

When a Christian sins against the Lord the punishment due is not absolutely infinite since Christians are already washed in the Blood of Christ positionally (John 13:10). The ***infinite*** debt of sin has already been satisfied. Disobedient Christians are punished in regard to their practical walk in the same way disobedient children are punished by loving parents. If a loving, holy man adopted a child, the child would not be sent back to the orphanage for misbehaving. The child would already be adopted and would therefore be loved unconditionally. Nevertheless, the child would be punished for rebellion in the household. Thus, the punishment of believers is different than the punishment of unbelievers. The latter have absolutely no covering.

One may object that the arguments of this book lend too much weight to Universalism. To the contrary, the view of this book actually affirms the truth of the endless destruction of the lost! The conclusion of this book states that ***God's own*** disobedient ***children*** may be punished in the hellish underworld (i.e. outer darkness) for 1000 years! Where does that leave the unbelievers?

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1 Peter 4:17 For the time is come that judgment must begin at the house of God:and if it first begin at **US, what shall the end be of THEM that obey not the gospel of God**?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Indeed! If true Christians may be punished for ***1000 years***, where does that leave God's absolute enemies? The doctrine of endless torment for the lost is therefore ***affirmed*** by the doctrine of millennial chastisement for unfaithful saints.

* * *

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GLOSSARY

ACCOUNTABILITY TRUTH: Generally used to refer to any teaching of grave accountability for Christians, such as literal chastisement at the judgment seat of Christ, conditional millennial entrance, and a thousand years in the outer darkness of the underworld.

ETERNAL LIFE: Every Christian has eternal life as a possession. Yet, ***every*** Christian will not ***experience*** thefullness of this eternal life until after the millennium. Faithful, overcoming saints will fully experience eternal life at the judgment seat before the millennium. Unfaithful Christians (at the judgment seat) will not ***experience*** eternal life until the last day at the Great White Throne (after the millennium). Therefore, the goal of every Christian should be to win [a glorified, immortal body to enjoy] eternal life ***a thousand years earlier*** than the Great White Throne (Philippians 3:11). These privileged saints will be ***firstborn*** (unto immortality). Some writers understand ***eternal life*** as ***age-lasting*** life. Therefore, they see the term as dual, being sometimes used for life in the millennium and sometimes for life in the absolute eternal age. According to this understanding, absolute eternal life in the eternal age is a free gift through faith alone. Relative eternal life in the millennial kingdom is a reward according to works.

EVERLASTING KINGDOM: This phrase occurs in the New Testament in 2 Peter 1:

2 Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure:for if ye do these things, ye shall never fall:
11 For so **an entrance** shall be ministered unto you **abundantly** into the **everlasting kingdom** of our Lord and Saviour Jesus Christ.

Although the word "everlasting" could describe the ***millennial*** age in a relative sense, it is also true that there will certainly be an "everlasting" kingdom (in the highest, strictest sense of never-ending), after the millennium. Is Peter teaching that we enter this final, eternal kingdom by works? No!:

"All the saints will reign in the **ETERNAL KINGDOM** on the ground of grace alone, as heirs of God, although some will have lost the joint heirship with Christ in His **TEMPORARY KINGDOM.**" (Joseph Sladen, "The Dawn," May 1st, 1928)

To understand how the Bible sometimes describes the ***kingdom*** in the New Testament, let us notice the language in the Old Testament:

1 Samuel 28:16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he spake by me: for **the LORD hath rent the kingdom out of thine hand**, and**given it** to thy neighbour, even to David:

In the above passage, the kingdom is shown to ***continue***. Saul ***loses*** it, and it is ***given*** to David. It therefore continues:

2 Samuel 3:10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.

Yet, notice how it is described in other verses:

1 Samuel 13:13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the **LORD** thy God, which he commanded thee: for now would the **LORD** have established **thy kingdom** upon Israel for ever.

14 But now **thy kingdom shall NOT continue:** the **LORD** hath sought him a man after his own heart...

In one set of verses, the kingdom is translated from one person to another. In the other set of verses, the kingdom of one man ends, [Page 407] when the other man begins his reign. Therefore, the kingdom can be described relative to its king. And in this manner, it ends when the king delivers up his throne. On the other hand, when viewed relative to its domain, it does not end, but is only ***changed***.

Applying this principle to the Lord's kingdom in the New Testament, it could be said that the kingdom of Christ endures. He is Lord forever! However, from another perspective, since His special millennial reign ends, it is also temporal (as seen in most New Testament verses):

1 Corinthians 15:24 Then cometh the end, when he shall have **delivered up THE KINGDOM to God, even the Father;** when he shall have put down all rule and all authority and power.

25 For he **must reign, till** he bath put all enemies under his feet.

In light of these things, notice again the passage in 2 Peter:

2 Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, **ye shall never fall:**

11 For so **an entrance** shall be ministered unto you abundantly **into the everlasting kingdom** of our Lord and Saviour Jesus Christ.

The millennium is actually the ***abundant entry stage*** of this final, eternal kingdom. To win the millennium (and not to fall) is to win an abundant entrance into the eternal kingdom. To miss the millennium is to enter the final, everlasting kingdom as a ***latecomer***. An "abundant entrance" would be a***privileged*** entrance; it is an ***early*** entrance, before the rest. It is the difference between the first and the last.

Webster defines "entrance" as also meaning "beginning." Therefore, if we do not fall, we will gain an ***abundant beginning*** into the everlasting kingdom. Does this not speak of the first, glorious thousand years of the everlasting kingdom?

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"Christ has two kingdoms; the temporary one of the thousand years, and the eternal one. **The temporary one is the porch into the eternal one.** All believers will obtain an entrance into the eternal one. But **to obtain a part in the temporary, is to have the rich or abundant entrance into the eternal**."

(Robert Govett, *Entrance Into The Kingdom;* reprinted in 1978, Schoettle)

EXCLUSION: The act of banishing certain Christians from the millennial kingdom for failing to repent of sins and seek mercy in the day of God's patience.

FIRSTBORN SONS: The overcoming, faithful Christians that will receive a double portion (Deuteronomy 21:17). They experience both life in the eternal age (as a free gift through faith), ***and*** the millennial age (as a reward according to works). Christians that suffer with Christ will be rewarded as firstborn sons among many brethren at the judgment seat of Christ (Romans 8:17, 29; 2 Timothy 2:12; Hebrews 2:10). All who win the first resurrection are firstborn sons.

FIRST RESURRECTION: The privilege of being raised to immortality before the millennium. The majority of Christians will not be raised to immortality until after the millennium (Revelation 20:5, 15). After appearing before the judgment seat of Christ (2 Corinthians 5:9-11), they will return to death (Matthew 5:30; 18:34, 35) and suffer millennial chastisement (according to their works) until the Great White Throne. The Great White Throne (at the last day) is the ***second*** resurrection. At this time, all Christians

will be raised to immortality (John 6:39); all unbelievers will be thrown into the Lake of Fire to suffer eternally. But a select number of overcoming saints will experience immortality a thousand years earlier. These saints ***have part*** in the prize of the first resurrection (Philippians 3:11, 14; Revelation 20:6).

GLORIFIED BODY: Only Christians that overcome in life through suffering with Christ will receive a glorified body (i.e. a [Page 409] body that ***shines*** with glory) at the premillennial judgment seat (Revelation 3:5; 1 John 2:28). All Christians will possess a glorified body on the last day of the Great White Throne (John 6:39, 40, 44). But glory at the judgment seat, before the millennium, is conditioned upon suffering and walking with Christ (Romans 8:17; 1 Thessalonians 5:23; Philippians 3:17-21; 2 Corinthians 5:10). Christians with glorified bodies will not be ***hurt*** at the judgment seat. The Christian's body will reflect his or her suffering and labour for Christ. The bodies of unfaithful Christians will be hurt of the second death (Revelation 2:11).

HELL: The prison in the heart of the earth (Revelation 20:7, 3; Isaiah 14:15; 2 Peter 14). Unfaithful Christians will be cast into this dungeon for a thousand years (Matthew 18:34, 35). Hell is not the place of final punishment for the unbeliever. Unbelievers will come out of hell to perish eternally in the lake of fire (Revelation 20:12-15).

KINGDOM OF HEAVEN: This is not Heaven itself. This is the kingdom that Heaven (i.e. the place of the Father's present throne and authority) sets up on earth (Daniel 2:44). It is the millennial kingdom. The term is used in Matthew. In Matthew 21:25, ***heaven*** is used as a synonym for God's authority. Therefore, a kingdom ***of Heaven***, is a kingdom ***of God***. This is why the terms the ***kingdom of Heaven*** and the ***kingdom of God*** are used interchangeably (Matthew 19:23, 24). The teaching that different terms must always refer to different things is not always true. Many people in the Bible were called by multiple names. The same kingdom of Israel was called by various names in the Old Testament. When referring to the future, the kingdom of Heaven and the kingdom of God both refer to the millennium (Luke 21:31; Matthew 8:11). The millennial kingdom is only entered through faithfulness and obedience to Christ. This kingdom is only present now in the sense

that it is promised in word form [Page 410] and it can be seen by faith. But one day soon it will be present in manifestation and the promises of God will be fulfilled.

KINGDOM TRUTH: The premillennial doctrine that only faithful Christians who fear God, repent of their sins, and seek God's mercy will enter the millennial kingdom to reign. This teaching should not be confused with postmillennial or dominion theology teachings and J.W. teachings - which also refer to a ***kingdom***.

LAST DAY: The day of the Great White Throne after the millennium. The resurrection unto eternal life on this day is a free gift through faith alone. It is the day when the unbelievers will be raised and then eternally condemned in judgment (John 12:48). Every person that truly believes the Gospel (unless they win the millennial reign) will be raised to immortality on this last day (John 6:39, 40).

OUTER DARKNESS: This is the same as the underworld or hell. To be cast out of heaven is to be cast ***down*** to earth (Revelation 12:7-10). Therefore, to be cast out of God's kingdom on earth is to be cast ***down*** into the underworld (Matthew 5:30, 18:9; Mark 9:47). Unfaithful Christians will be temporarily banished to the underworld until after the millennium. There will be weeping and gnashing of teeth in this outer darkness (Matthew 8:12; 22:13; 25:30). The unfaithful Christian goes to the same place as the unbeliever and hypocrite until after the millennium (Luke 12:46).

PURGATORY: A Roman Catholic perversion of the doctrine of millennial exclusion. Catholics teach that people actually earn [eternal] salvation by suffering in a mythological place (sometimes seen as only a state) called purgatory. The doctrine of millennial exclusion that is taught in this book is the exact opposite. It states that salvation in eternity is a free gift through faith alone in [Page 411] Jesus. No sins can keep believers from experiencing eternal life on the last day (after the millennium). Millennial exclusion and chastisement is for the purpose of correction. It vindicates God's justice in regard to His children. Disobedient Christians do not earn, contribute to, or keep their salvation in eternity by suffering chastisement during the millennium. The principle difference

between Rome's purgatory and chastisement in this life (which almost all conservative Christians advocate) is not that the former is after death and that the latter is in this life. The main theological difference lies in the purpose of the suffering. People in Rome's purgatory suffer to become a child of God and live in eternity. This denies the Gospel. On the other hand, the doctrine of millennial exclusion protects and guards the Gospel, since the various warnings to [regenerate] believers are not applied to eternity, which would compromise assurance through faith alone.

SALVATION: This term is used in a variety ways in Scripture. Paul even uses the term to refer to escaping physical death (through drowning) in a storm (Acts 27:31). Therefore, the term is certainly used to refer to escaping eternal torment in the lake of fire (i.e. simply becoming a Christian). However, it is also used to refer to escaping death and pain in spirit, soul and body at the judgment seat of Christ. Some Christians will not be ***saved*** (into the millennium) at the judgment seat. They will temporarily lose body, soul and spirit (1 Corinthians 5:5; James 1:21). This ***salvation*** (for Christians) is through faith ***and works*** (James 2:14; Hebrews 6:12; 1 Timothy 2:15; 2 Timothy 3:15, etc.). All Christians (even those who miss the millennium) will be saved into bliss and glory after the millennium - yet only after experiencing chastisement in the fiery underworld according to their works (1 Corinthians 3:15). Therefore, in one sense, every Christian already ***possesses*** salvation in body, soul and spirit. But ***all*** will not ***fully experience*** this salvation until ***after*** the millennium. Only overcoming saints experience ***full*** salvation at the judgment seat before the millennium.

SECOND DEATH: Death is not the cessation of consciousness (Luke 16:23). Death occurs when the body is separated from the soul and spirit (James 2:26). The first time this occurs could be called the ***first death***. A ***second death*** would therefore require a reunification of the spirit, soul and body. It would require a raising of the body at judgment. Unbelievers die and their souls go to hell until they are raised again. This is their ***first death***. Unbelievers will then be ***raised again*** at the Great White Throne after the millennium. After rising in judgment (being united in soul and body), they will be slain eternally, thus

experiencing a ***second*** death. Since ***all*** Christians will be raised ***before*** the millennium (to stand at the judgment seat of Christ), their spirits, souls and bodies will be reunited. Many Christians will then experience a ***second*** death (i.e. a second division of spirit, soul and body). These unfaithful believers will only be hurt of the second death (Revelation 2:11). They will not die eternally. Since the fire of God will cut asunder (Matthew 24:51) the unfaithful believers in death (at the judgment scat of Christ), the fire before God's throne is called the second death in the Bible (Revelation 20:14; 21:8). Unbelievers (after they are raised again at the Great White Throne) will be slain in the lake of fire when they are raised to life again. However, unlike unfaithful believers, they experience the second death eternally (Revelation 20:15).

SELECTIVE RESURRECTION: This term, as used in this book, refers to the teaching that only a ***select*** number of Christians will ***have part*** in the first resurrection. This does not mean that all will not be ***raised before*** the millennium. It simply means that all Christians will not stay raised. In other words, all Christians will not experience immortality before the kingdom. Some must wait until after the millennium. The word ***resurrection*** isnot therefore used in this book for the mere act of being raised from the dead. It is used in the sense of being raised to eternal life. Only faithful Christians will experience absolute eternal life before the millennium. The rest, after appearing before the [Page 413] judgment seat of Christ, will ***return*** to death until the Great White Throne. Many writers that believed in selective ***resurrection*** also believed in a selective ***rapture*** (before the tribulation). However, selective resurrection has been associated with all the various rapture views.

UNDERWORLD: The dark realm in the heart of the earth that the Lord uses as a prison until after the millennium. It is "under the earth." It is the same as hell or outer darkness. Unfaithful Christians will be imprisoned in this underworld until after the millennium. The suffering there will be according to works. There will be differing degrees of chastisement (Luke 12:47-48).

UNFAITHFUL CHRISTIAN: An unfaithful Christian is a Christian that does not fear God, keep His commandments, and ***repent*** of this sinful lifestyle (in the Christian life) ***before*** he or she dies. Every Christian sins; yet some sin worse than others do.

Some Christians sin enough to merit millennial exclusion and chastisement in the underworld, and they refuse to seek God's mercy in repentance. The Lord will be the absolute judge of who has been unfaithful. Our job is to believe His warnings, trust in His mercy, and move with fear until we have finished our course. In regard to whether or not we are unfaithful, we are called to walk the narrow path between high-mindedness and discouragement.